

Summer 1971

1970 UNI Quarterly, v2n4 [summer 1971]

University of Northern Iowa

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UNI Quarterly



VOL. 2 NO. 4



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SPOCK



MARAT/SADE

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SUNI



BASEBALL

editor's note



Well, the time has come for me to pack up my bags and be on my way -- for a short time, at least. And it all boils down to education, the education I'm no longer getting enough of here at the university and the education I want so badly to get. Ironical, isn't it, that I must leave the university to get more education? But it can -- and should -- work that way. It's what educator Dr. Holt pointed out in his speech in the Men's Gym, that schooling should not be an eight to three happening, occurring five days a week, nine months out of every year in a place called a school; it's what Nietzsche termed the "self-taught man;" it's what Dennis Bexell talked about in his article on free universities in the second issue of this year's *Quarterly*; it's what Peg Cashman was referring to in her letter to the editor found in this issue; and it's much, much more.

Let's go back to Nietzsche's "self-taught man" idea. According to him, "there are no educators." Nietzsche wrote,

As a thinker, one should speak only of self-education. The education of you by others is either an experiment, conducted on one as yet unknown and unknowable, or a leveling on principle, to make the new character, whatever it may be, conform to the habits and customs that prevail: in both cases, therefore, something unworthy of the thinker -- the work of parents and teachers, whom an audaciously honest person has called nos ennemis naturels. One day, when in the opinion of the world one has long been educated, one discovers oneself: that is where the task of the thinker begins; now the time has come to invoke his aid -- not as an educator but as one who has educated himself and thus has experience.

Yes, there is another kind of education one can get as opposed to that of the university. And that kind of education -- the education of life -- is perhaps the most important kind, for it is that which makes a person discover himself, experience life, and thus really become educated.

Norma Van Dyke

Norma Van Dyke
Executive Editor

WRITE ON



Letters Policy:

The UNI QUARTERLY welcomes letters to the editor from members of the university community. Letters should be typed, double spaced and should not exceed 200 words in length. Letters should be turned into the UNI QUARTERLY office at 116 Union.

To the Editor:

It would be nice to understand television.

Drawing the line between inspirational fragments of genius (student) and structured sterility -- or sterilized structure in all equality -- (which one could label administration if one preferred) is a touchy task. Thus, congratulations to you who have pulled together your insights into publication, alias, the *Quarterly*. It would be oh so much easier to say, (four letter word) to education, formalized as it is, and keep thoughts to one's self, and too many do restrict their noble criticism for pot party pals who are under the same disownership of hierarchical parents or house moms. No, don't beat around the bush now. Love generation goes deeper than the escape from authority to bed partners and Bud. Seeing Karma, wanting to rid it for Moksha, all in the midst of Iowa corn is true regeneration. Refer to D. Bexell's article on the free university (*Quarterly* issue, summer 1071). Who knows how important is freedom? Look at the person who forgets to read Abstracts on purpose so he can tie together thoughts in his head about why he helped butcher a cow at Raft's to pay his way through another year of memorizing "What Ecology is All About" while looking forward to forgetting it all in an uncyclable six-pack of Schlitz next Saturday. So he decides to kick at the Regent's funds cut-off through boycotting school instead of swallowing their B.S. with beer. And be true to what he's been told by Thoreau, Thompson, Tarkman, Tchiakovsky, Tagore

... Eventually, the point in learning is to know your purpose and use information to back your ideas (dreams or desires, but not duty). Duty demands facts, and facts, and facts; so be a computer if that's your goal. Let Security push your buttons and oil your gears until Public School No. 8 can afford to pay your upkeep in return for classroom comptrolling. By then you won't even feel any guilt. Me -- I'd rather live with Herbie Mann's notes without worrying if the hem of my dress (?) is too short to wear before innocent (?) ninth graders. As if that's related to the decline of the Roman Empire. Anyone who has wanted to learn from what's offered at UNI can understand what I'm spouting about. *Wanting* what? Must it be a Larry Lange creation to park in my humble one-car garage? Or a Vietnamese coolie to smile at my gift of liberation for him? Couldn't it be peace of mind instead? Aha! You who have hit upon a phrase of Whitman's praise for land, sense . . . So we all learn to be sensitive. Question. Can the nerve centers be shut off by criticism from non-participating taxpayers? Yes. So leave their money and grow on your own. Find your own books, watch your own sunsets, and scramble Eagle's eggs at your friend's house.

To benefit those who wish to realize a element of communication from this letter, here is the point: A-B equals C plus D - A plus B; knowledge minus tuition equals free university plus understanding TV minus knowledge plus tuition.

Peg Cashman
Art

Dear Editor:

As an avid reader of the *Quarterly*, I find your unusually versatile magazine lacking in only one sad area. You don't have any "problem and advice" columns for people who don't have any problems. I mean, the people with the least problems must have the most. So get with it, lady. Looking forward towards your next issue.

Wayne A. Russell, Jr.
Cedar Falls

Dear Editor,

It's summer now and I was just humoring myself, sitting out here on some mountain thinking of my past year at UNI. I don't know what it is about your school that holds these particular events in my mind, but to preserve my own state of sanity I just have to throw them back to you, your magazine, and UNI. The order of the events might be a little jumbled because I'm too lazy to think about which came first so I'll just jot them down as they come.

I think it was last winter when a friend of mine came from hectic Chicagoland to visit me at my peaceful school. We were sitting in the Hemisphere Lounge when a very incoherent person undressed in protest of something and scared all the girls out of the room before he even

Continued

got his pants off! My friend's only comment was, "Who's that?"

I remember a mediocre reception for POCO and that dynamite rap session before the concert when about the only relevant words spoken came from a member of the group. His frustrated voice murmured, "What's going on here?" . . . Then there was the washout Johnny Winter's concert and the damaged school amplifiers which made Buffy Saint Marie's most beautiful high notes sound like someone talking through wax paper . . . and all those standing ovations for every controversial speaker who made the headlines in the Des Moines Register, or said the "in" thing.

I'm not sure how germane this is but look back on the Kent State Protest March where a handful of people got their pictures taken and came on state wide T.V. that night looking 500 strong. The news-media called it a different kind of demonstration . . . "PEACEFUL!" (If there was any trouble, I think the camera crew could handle the mob.)

As a new student last fall, I got the warmest possible reception by the Waterloo-Cedar Falls Community. It came in the form of 100 or so high school and college kids getting busted for petty drug traffic. I soon accepted the idea that anyone in the Waterloo or Cedar Falls area who has long hair, a beard, or beads, or a peace symbol, or a diabetics hype, or baggy bell bottoms, etc., etc. is either a pusher or a narc. The "good type" people (those who control the police) are soon to learn they have caused a irreversible polarization between students and police.

Now for an ending to this letter, I'm going to close with sports: golf, of course - the kind all the boys in the dormitory play when they get their hallways carpeted.

I guess all this negative thought is just another form of aggression, but at least it's better than throwing a bomb.

Ira Sherman
Biology - Art

Dear Editor:

Oui! I'm so excited; just a few minutes ago I saw my little brother's school on NBC TV. And what's all this talk I hear about UNI getting no status?!

Harriet Cave
Denver, Colorado

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Behind the Scenes

Former RFK Aide at UNI

"The Washington Power Brokers" was the topic of a speech by Frank Mankiewicz, former press secretary to the late Senator Robert F. Kennedy, when he spoke at UNI on May 12. Billed as "today's voice of the Anti-Establishment" by his Boston lecture managers, the lawyer and former Peace Corps administrator for Latin America was sponsored by the Individual Honors Program and Union Activity Board.

Mankiewicz has been called "a witty and incisive speaker with a special interest in the impact that the non-affiliated young voter, the amateur political worker, and the non-political candidate will have on the American system." He credits the students of today as being the most committed and best educated and recently said: "The appeal of Robert Kennedy to the American electorate, just as the appeal of John Lindsay, George Wallace, Eugene McCarthy, and Ronald Regan, lies not in the fact that they are Democrats or Re-

publicans, liberals or conservatives, hawks or doves--many of their followers don't even know--but that they appear as enemies of the established order, as non or even anti-politicians who care deeply about the way things are, and want to change them." While on the UNI campus, Mankiewicz met with classes to discuss current topics and engaged in the UNI Honors Colloquium in the Ambassador Room of the Union.



Committee to Examine Student Publications

President Kamerick authorized the appointment of a special committee in the

spring to examine the future directions and functions of student publications at the university. "The purpose of the committee will be to take a detached look at the operation of student publications and to review their functions and method of administration," said Dr. Kamerick. "The action was taken in response to requests from many students, faculty, and staff members involved in student publications." The university is no longer a small institution with rather simple organization, said Kamerick, but one that has grown tremendously in the past few years and during this time many activities of the university have been reviewed, but as yet, no such review had been made of the functions of student publications.

Chairman of the committee was Dr. Reninger, vice-president for academic affairs at UNI. Membership of the committee included students, faculty, and practicing journalists. The role of the committee, according to Reninger, was to be purely advisory. The committee looked for advice from the student editors of the publications as well as the student-faculty board of control of publications. Suggestions were also solicited from students, faculty, and staff of the university, as well as from alumni and the public at large.

BEHIND THE SCENES

Two Operas Presented

The UNI Music Theatre presented two short operas July 29, and again July 30. This was the first time in the history of UNI that two operas were presented at one performance. It was done because of the interest shown by graduate students. A light comic opera, "Gianni Schicchi," was about the scheming of Schicchi, who, making out a dying man's will, manages to get the best of everything for himself. The action was set on an early morning in 1229, in the bedroom of the dying man, in Florence, Italy. "Riders to the Sea" was the story of an Irish mother in the bleak Aran Islands off the west coast of Ireland, whose sons are lost at sea. The setting for this more serious opera was a late afternoon in the early 1900's.

Assisting with the directing duties was Harald Holst, emeritus associate professor of voice at UNI, while the pianist for the operas was Jvone Maxwell.

Earth Week at UNI



Funeral for the Earth

Last year during Earth Week there was talk of a new wave of involvement. It was thought that the young people had finally recognized the importance of keeping



Progress report for air and water standards

the environment clean. While this may be true of a few people, the majority had lost interest by this spring. This was evident in the number of people that showed up for the programs that were offered during Earth Week.

The progress report on air and water quality for Black Hawk County drew a fantastic number of 43 people. Things went a little better for the panel on abortions. This two hour discussion drew about 75 people. The funeral for the world drew about 150 people. But that wasn't bad for the late hour of 12:00 midnight.

All in all, it looks like Earth Week went the way of many things before it, down the tubes . . .

Faculty Evaluation

Late in April 1971, students were seen hurrying across campus carrying huge stacks of papers and small boxes or bundles of pencils. These people were volunteers and the papers were questionnaires and IBM sheets for classes to evaluate their instructors.

After about a year of planning and preparation, the actual evaluation got under way after Student Senate approval.

The purpose of the evaluation was to (1) evaluate the instruction students are receiving, and (2) give facts about a specific course and instructor prior to the student entering the classroom. The objectives of the evaluation, according to Phil Patton, chairman of the Faculty Evaluation Committee, are to allow students more awareness for their education and to "help the student to wisely select the courses that are best suited to the students educational goals." It is also hoped that the evaluation will end widespread rumors and misinformation. Secondly, the evaluation will let instructors know how students perceive them, so they will more fully know both their strengths and weaknesses. The third objective, possibly most important to the students, is to describe course content and briefly what is expected of students and what is to be gained from the course. Such things as class size and whether or not it is a television course will also be included.

Some instructors saw this evaluation as infringing on their academic freedom, saying such things as they won't be free to change the concept of their classes and teaching methods. This is definitely not the intent of faculty evaluation. It is expected to take place each year and a catalog, such as the class schedules catalog, will report the findings. The evaluation will first be ready at the time of scheduling for classes for Spring 1972.

This evaluation was a tremendous amount of work and expense, but if it lives up to expectations, it should be very valuable and meaningful to both students and faculty. Methods and procedures used in the evaluation may have to be changed and re-examined in the future to allow for its full potential, but it is a good step forward and something needed and wanted at UNI for some time now.

UNI Students May Vote in Cedar Falls

It was announced on July 7, that most UNI students will be allowed to vote in Cedar Falls city elections if they wish. All they must do, it seems, is to swear that they have lived in Iowa for six months, Black Hawk County for 60 days, and in their precinct for ten days. However, most

students will not arrive early enough to be here 60 days before the elections (November 2), since classes do not begin until September 13.

Ken TeWalt, city clerk, said that he would register students if they lived here last year and hold that Black Hawk County is their permanent home. Considering this, only freshman and transfer students would fail to meet the requirements.

The voting of students in university towns has been the target of much publicity and concern for both those in favor and against the voting. Many city officials think students should vote in their home towns by absentee ballot. What is to prevent them from doing both?

Biology Preserve Clean-Up

While most people were in bed, watching Super-Saturday, or resting up for the last of the SUNI day activities, a handful of people were busy cleaning up the local Biology Preserve. Beta, Beta, Beta, Biological Honorary, undertook the task of picking up all of the garbage that everyone throws into the preserve. Nine large bags

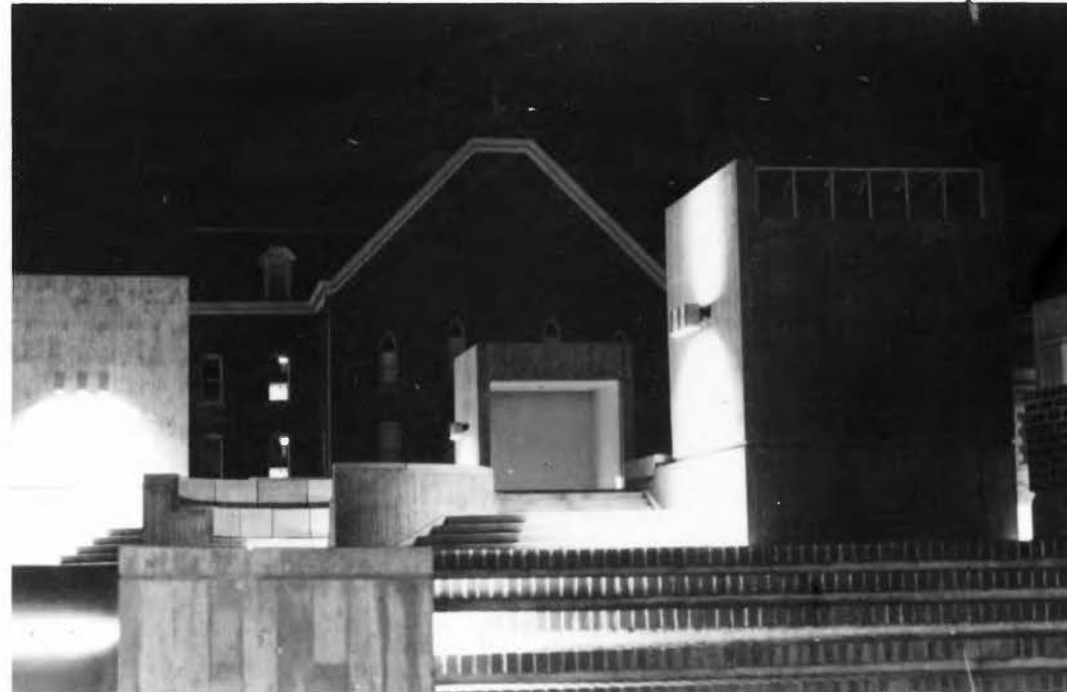


of trash were collected in a three hour period. For about three days, the local preserve was clean and enjoyable. However, with the wind and local people, the area was soon back to collecting more trash. Better luck next time . . .

New Married Student Housing Named

"Hillside Courts" will be the name of the new married student housing complex now under construction on the Uni-

UNI Union in Architecture Publication



The UNI Union was featured in the April issue of *Progressive Architecture*, a monthly architecture magazine. Aerial and interior views of the UNI structure are shown to demonstrate how underground buildings solve problems of campus consolidation.

UNI's tri-level union opened in the spring of 1969 and the upper levels of it include a coffee house, seating 500, a lounge area, dining rooms, kitchen, administrative offices, and meeting rooms. The lower levels of the union are devoted to the large University Hall, recreation

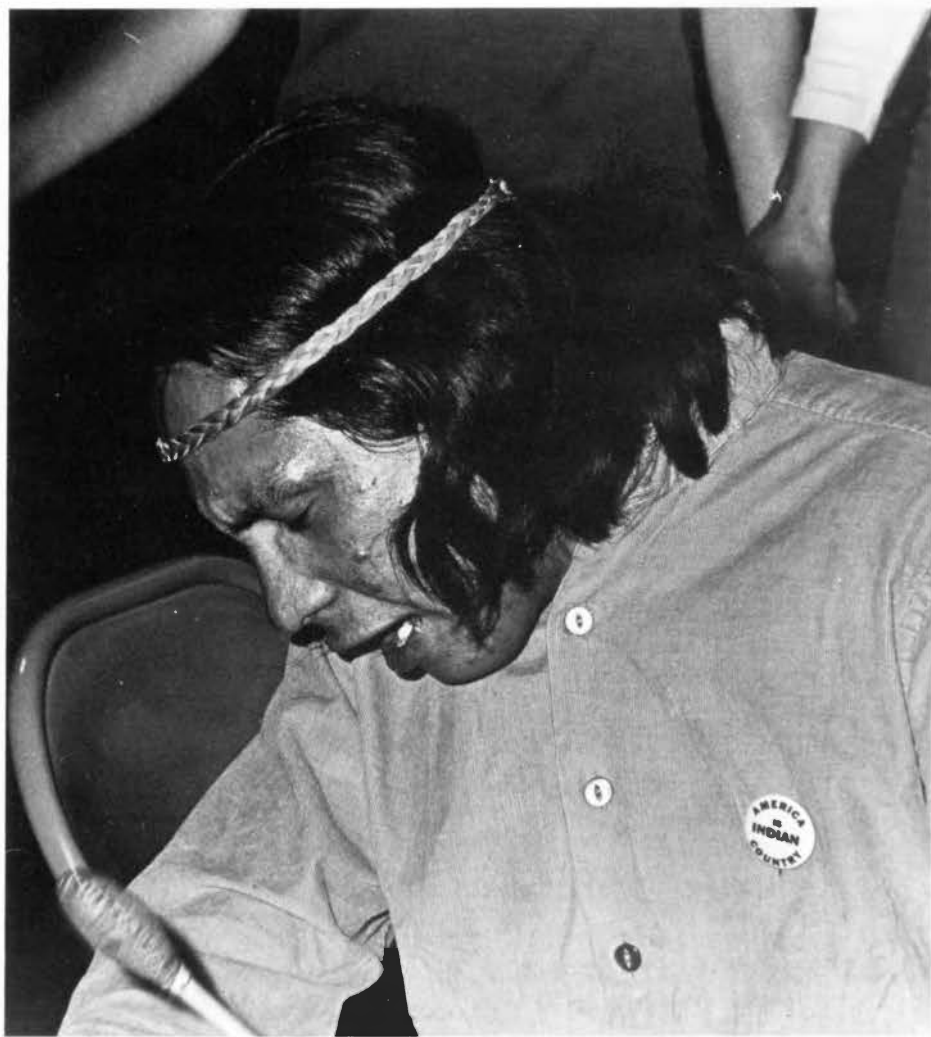
areas, more meeting rooms, and student government and student publication offices. Natural light is introduced into the subterranean levels through four concrete light monitors on top of the plaza walking area. Each monitor has one side of glass which permits natural light to be reflected into the underground levels and at night the monitors reverse their function and become lanterns to light the central plaza on top. The magazine, *Progressive Architecture*, is published in Stamford, Connecticut, and is designed primarily for architects or those employed in related fields.

versity of Northern Iowa's southeast campus. Each apartment will be equipped with an electric range, electric refrigerator, gas hot water heater and gas furnace, and most of the apartments will have central air conditioning. "Some of the 278 one and two bedroom apartments will be opened in September, 1971, and all are expected to be finished by April, 1972," said Carl DeChellis, UNI director of housing facilities.

Married students will be expected to provide their own furnishings, but can choose from three types of apartments available. A 450 square foot, one bedroom apartment with central air conditioning

will rent for \$87 per month. Two bedroom, one story apartments consisting of 700 square feet are available at \$100 per month, some which are not air conditioned, but a room air conditioner is available at an optional rent basis. Those with air conditioners is an 850 square foot, two bedroom, two story apartment with central air conditioning, which will rent for \$120 per month.

Monthly rental rates at "Hillside Courts" will not include the cost of utilities and are subject to change by the University with approval of the State Board of Regents, said DeChellis.

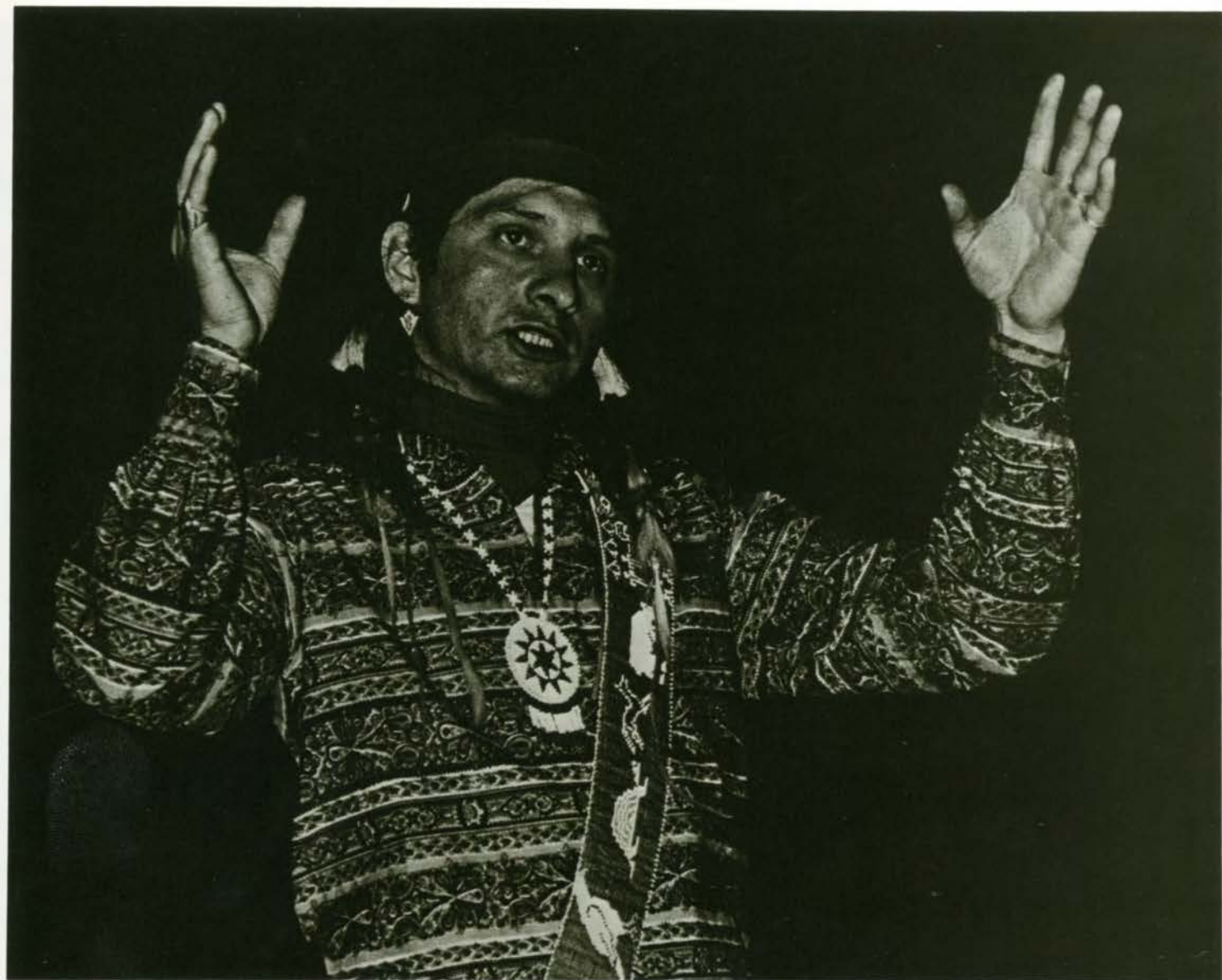


On Monday, April 26, a group of American Indians from the Mohawk Nation of the Iroquois Confederacy in Upper New York (now the Akwesasne Reservation) appeared on the UNI campus. While on campus, they presented speeches and conducted question and answer sessions related to the American Indian in the Hemisphere Lounge and in individual classes. Also, included in their one day visit was a display of Indian crafts and arts in the UNI Student Union. Following is one article arising from their visit to the UNI campus.

Whatever Happened to Indian Joe?

And whatever happened to Indian Joe? You remember old sweet Indian Joe. You remember those late Saturday evenings about six o'clock; you could hear his dusty Model T-Ford gyrating into town, and him at the wheel with that very same dirt brown hoboish hat bent down in front. He placed his hands always dignantly before him. His head, like a rugged piece of ancient rock, would be raised high in the air as he jiggled down to the end of the street and parked his car. No one really spoke to Indian Joe, anyway no long conversations; he would just slowly slide out of the car and, in the same steady, slow manner, walk down one sidewalk and across to another. Maybe he'd stop for a moment and ease his body to a half crouch where he'd chew on a piece of straw and stare significantly ahead. Still no one stopped and acknowledged his presence. It's probably debatable if anyone even knew where he came from or even cared. After all, what did it matter to the local banker if Indian Joe had no job and hardly enough money to feed his family, and what did it matter to the grocery store owner that Indian Joe couldn't get a beer in the local bar, and what did it matter to the city mayor that Indian Joe's children were ridiculed and intimidated almost every day at the white school they were forced to attend. Nothing of it really mattered so no one felt compelled to strike up any acquaintance with a bedraggled, smelly old Indian. As long as he knew his place the white denizens left him alone and to his own problems.

By Dennis Bexell



Now, I ask the question, whatever happened to Indian Joe? Things were so nice and cozy when that acquiescent old man was around. No one worried, no one concerned themselves; Indian Joe was as common as any rock on the side of the road. But he's gone and a stranger comes to town. He's just as dark as Indian Joe, just as stoically patient, but he no longer slides from a dilapidated Model T-Ford to pace the sidewalks and avoid all the people who pass him by. He instead comes to town to talk and to even tell in many instances. He's not that upset if people refuse to listen to him for he knows that sooner or later they'll be forced to anyway. This stranger displays even different clothes than Indian Joe: he has a head band tied around shoulder length hair, moccasins cover his feet where once heavy duty boots from the white man's shoe store were, and dangling from his neck are exquisitely cut beads that glow in an array of colors. But the primary object of attention is what this man has to say, "I want my land back."

"What!" Shouts a stunned, grey-templed American citizen. "Why, you can't mean you want that land. I live there, always have for the last 20 years. It's rightfully mine, bought and paid for, and here's the deed to prove it."

The Indian doesn't argue, "The land is mine. It has never been anyone else's, including yours or the eighty men that owned it before you. Because, friend, all of you have been playing with land that

legally belongs to someone else."

Of course people scoff at the preposterous suggestion and take it as a fanciful joke some drunken Indian concocted in his teepee overnight. But, frightfully, the stranger's numbers multiply. He has friends and they're springing up from one corner of America to the other. All these savage redmen . . . claiming land, claiming land. what does it mean? Is it an Indian uprising? Revenge for Wounded Knee?—what?! It couldn't be just a group of people taking back what a distant time ago had been stolen from them, could it?

Rarihokwats is a Mohawk Indian from a tribe located on the island of Akwesansne, 60 miles upstream from Montreal on the St. Lawrence River. Rari (I hope it will not offend him by using this shortened version of his name) travels around to various parts of the U.S. with another five or so Mohawk Indians. Their object is to communicate to people what the Indians are trying to accomplish in America and simply to relay what an Indian is. Recently he came to UNI to give a series of discussions at the student union and particular classes.

Rari, himself, is an almost religiously calm man who pulls his grey hair back behind his head to tie in a flat pony tail. His face is not dark but has enough redness to qualify as a suntan by white standards and it is impenetrably peaceful. His clothes are worn and

rumpled: a faded blue long sleeve shirt and a pair of brown corduroy pants that overlap the upper part of two soft white moccasins. When he spoke one had the purest of sensations that nothing but the truth escaped those lips.

As has been said, Rari is a Mohawk Indian. In order to gain some understanding of what he and countless other Indians need and desire, it is necessary first to provide limited information on the culture this man resides within.

The Mohawk Nation is situated partly in Canada and mostly in the upper north eastern section of New York. To its west lie four other nations similar to the Mohawks in culture and language. These four are the Seneca, Cayuga, Oneida, and Onondaga. Added to the Mohawks they comprise the Iroquois Confederacy. What governs this Confederacy is a body called the Confederacy Council, consisting of fifty chiefs from the five nations. Of the five nations the Mohawks, the Onondagas, and the Senecas are granted the right to present more chiefs than the others on the Council. The reason for this is that, for one, the Mohawks traditionally have been an extremely powerful nation that have had to many times protect the eastern borders of the Iroquois Confederacy from attack by the hostile Algonquins, a neighboring tribe. These extra duties, performed impeccably well, established the Mohawks as the "Keepers of the Eastern Door." On the opposite border are the Senecas. They also had to resist pressures from foreign tribes and were awarded the title, "Keepers of the Western Door." The Onondagas, whose lands lie in the middle of Iroquoia, were appointed "Keepers of the Central Fire." They held the wampum belonging to the league and they called the meetings and set up the agenda. Their titles as Keepers were part of the conception of the League as a longhouse.



Each village in Iroquoia has its own village council which looks after village affairs. Members of the Council are men—clan representatives chosen by the Clan Mother of each group in consultation with the other women of the clan. Each village has a head chief who presides over the village council. Thus, the village government consists of men who represent clans and who are chosen by women. This power to name and remove Confederacy chiefs gave women an important role in Iroquois political life. The power to make decisions as chiefs also gave men equal status in the tribe.

In addition to the regular members of the Council, a special class of Pine Tree Chiefs was later formed, made up of men of outstanding ability. They were elected by the council in whose proceedings they were given a voice but no vote. Once elected a Pine Tree Chief could not be removed, but if he behaved contrary to the laws of the Great Peace his voice would not be listened to.

Strong central government in the Iroquois society is a relatively unknown reality. Instead, their whole system tends to spread power and responsibility. The Confederacy Council, in particular, confines itself to preserving the internal freedom of each nation, maintaining peace among the member nations, ensuring them free access to each other's hunting grounds, and guaranteeing religious freedom on matters of grave importance. The Council members are directed to meet with the people and abide by their decision. Such provisions make it possible for the people to bring their own views to bear directly on the Council without going through so much redtape as is symptomatic of American government.

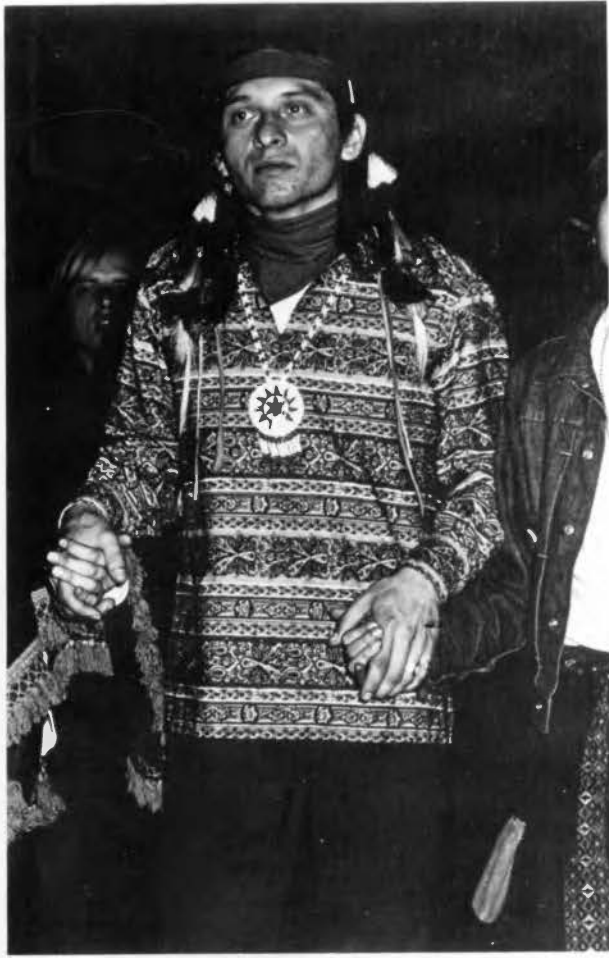
The two great symbols standing for the Confederacy itself are drawn from the forest and the clearing—the domain of men and the domain of women. From the clearing came the symbol of the Confederacy as a longhouse stretching from east to west over the land of Iroquoia. Within the Longhouse burn the Five Fires of the Five Nations of the League. The rafters of the Longhouse are the Law. A new nation entering the Confederacy would add a beam or a leaning pole to the structure. The doors at either end are guarded by the Keepers. From the forest came the symbol of the Confederacy as the Great Tree of Peace. The Tree itself represents the law; the branches mean shelter and protection which the people get from the League. The white roots of the Great Tree were thought to stretch to the four corners of the earth where other peoples would see them and follow them to the protection of the Great Tree. Watching over the Tree is the Eagle That Sees Afar; he is to sound the alarm if any danger approaches the people living there.

The rights of the people to free discussion and of each of the five nations to handle its own internal affairs are symbolized by the Council Fires which the constitution says were to be kept burning all over Iroquoia. As can be seen, the constant use of such symbols helped the people to understand the meaning of their Confederacy.

All of these customs, traditions, and mores have imbued the Iroquoia Confederacy for thousands of years, and, despite the voracious industrial growth of America, they continue to preserve the solemnity and cohesion of these seemingly anachronistic people. I say seemingly anachronistic because I'm never quite sure whether the smog-saturated cities of gagging America are more outmoded than tranquil Indian tribes who gently live out their years deep in the fragrances of nature. Rari, though, isn't as perplexed.

"America is almost certainly headed for a catastrophe," he admits. "An unavoidable reality which arises out of ones disregard for nature. We have always listened to the trees, birds, and sky, and for that reason we will always endure."

I believe Rari. He has a quiet affirmity which denies contradiction.



"Where I am at now can be explained this way," he continues. "America will soon die. You know this; it's on the front page of your newspapers every day. We Indians now must be more aware than ever of the traditions and customs that have preserved our purity over these thousands of years. We must never lose our identity, for if we do we will also become apart of that ineluctable death march."

An irrevocable part of this preservation of identity to Rari is the recent reclamations of specific areas of land by sundry groups of Indians in the United States. The origin of this movement lies in the creation of the National Indian Youth Council. This Council brought together a group of young militant Indians in the mid-1960's. Immediately this group helped to support the tribes in the northwest which were demanding that treaties be honored and that they be permitted to fish for salmon on the Columbia River. The movement spread from there and by the winter of 1969 it had picked up real momentum, spurred with the occupation of Alcatraz by 100 Indians who claimed it as their own under the terms of an old Sioux treaty. Later on unsuccessful attempts were made to occupy Ellis Island in New York Harbor and Fort Lawton in Washington state. But Indians in Stevens Village, Alaska, did succeed in getting a stop-order from Judge George Hart, denying the Interior Department the right to run an oil pipeline and a road through the village without the Indians' consent. In June, 1970, a group of Indians retook Stanley Island, which is located in the St. Lawrence River and belongs to the Mohawk Nation of the Iroquois Confederacy. Besides these overt displays of Indian demands, there also have been a multitude of less publicized ones which have been as integral and as important a part of the Indian resistance movement of the last few years.

Rari comments on this new found activism on the Indians' behalf. "What you see here is not a host of greedy materialistic

Indians who want to personally possess land. We despise the word possession. That is a white-world term. We instead wish to only reclaim it so as to protect it from the vulturous hands of America. We wish to allow as much land as possible the right to fulfill its natural purposes and that is all." Rari is humbly unconciliatory and sincere in his ideas. "You see, to own something is completely alien to our view of life. No one person owns a particular thing, for by that alone he denies anyone else access to it. We do not deny this. Everything is shared and remains free and open." It was here Rari straightened himself dramatically and clearly enunciated the following words to signify their importance. "When I speak of freedom, I speak of the greatest quality my people radiate. This is what insures our oneness with ourselves and with the Great Spirit. You see, in America you do not have the freedom, therefore you are irresponsible in behavior. We Indians act in the most responsible of ways from birth to death. We carry that responsibility over into our relationships with our brothers and with nature."

Rari concedes that just occupying land will not solve all the problems that bedevil the Indian world. "White America has seriously hampered progress," says Rari, "by making it impossible for Indians to remain entirely self-sufficient. Anymore most of the land has already been corrupted." But he is far from being a pessimist. "I am an optimist all the way, but here I must define optimism. You see, my optimism arises out of my awareness of America's doom. All the material things which are really the salient features of America will finally suffocate in the very same air they have contaminated. And when that happens the spirit of life we cherish will begin to fully grow and prosper in a new world."

Indians, like Rari, though always noticeably beautiful, are gaining even a firmer appreciation of their ways of life in the face of their one-time conqueror's slow but violent demise. It is one reason why the Indian Joe's, with one step in the white world and one step in the red, are quickly passing away. Now the real Indian is striding forward--proud, spiritually placid, a true perceiver of the world around him, a poet--like Rari.

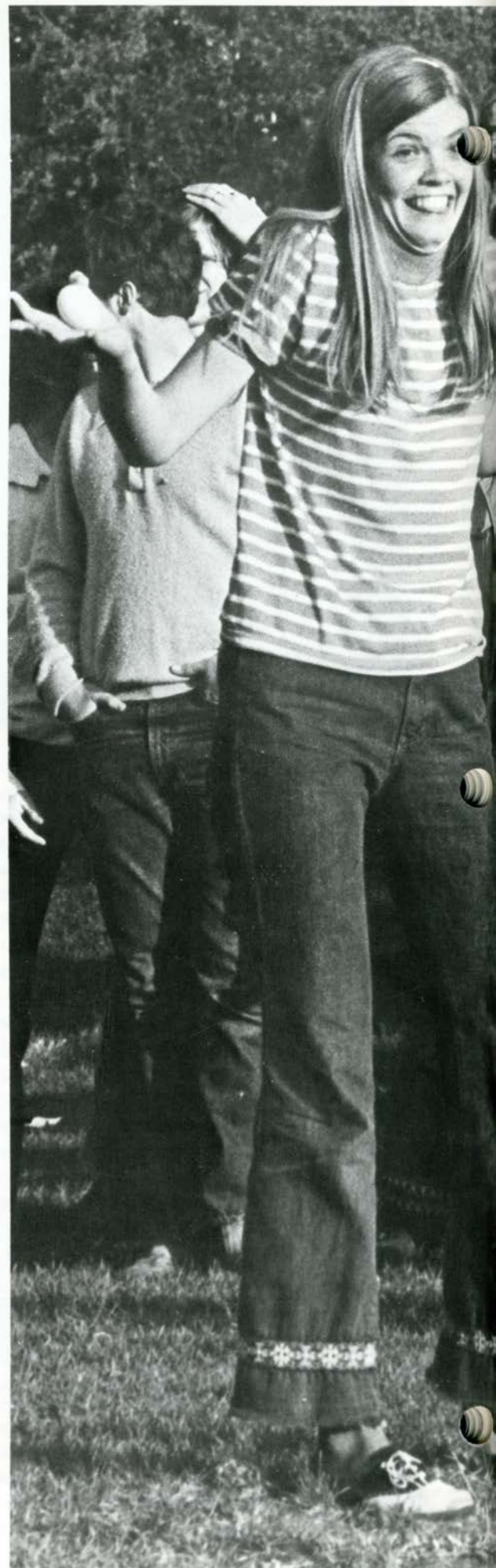
Tantanga Mani, an old Indian from Morley, Alberta, was another of those gifted poets who understood the beauty of his people and the spiritual enlightenment they had to offer to other souls in the world. He expressed it in these words: "there's a lot of madness in the white man's world. We think whites would be better off to slow down and live closer to the soil and forests and growing things instead of galloping around like stampeding buffaloes in cutback country. If they would take some of our advice they might find a contentment which they had not discovered in their mad rush for money and for the pleasures which they think it will buy."

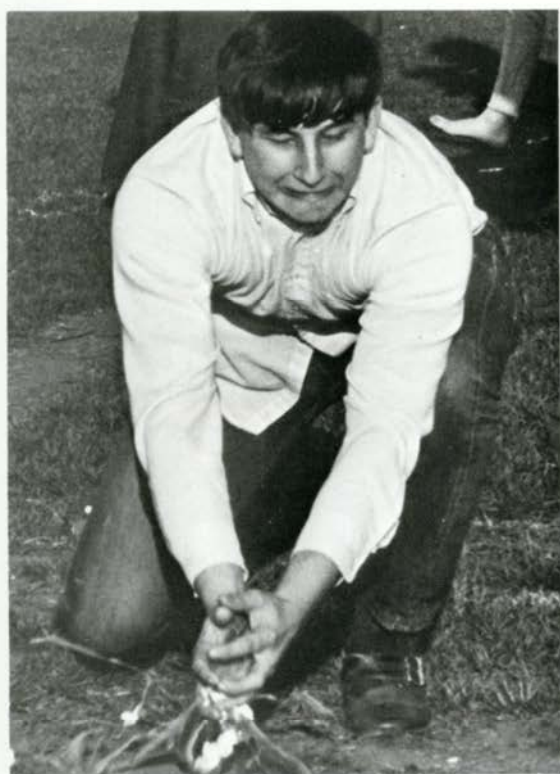
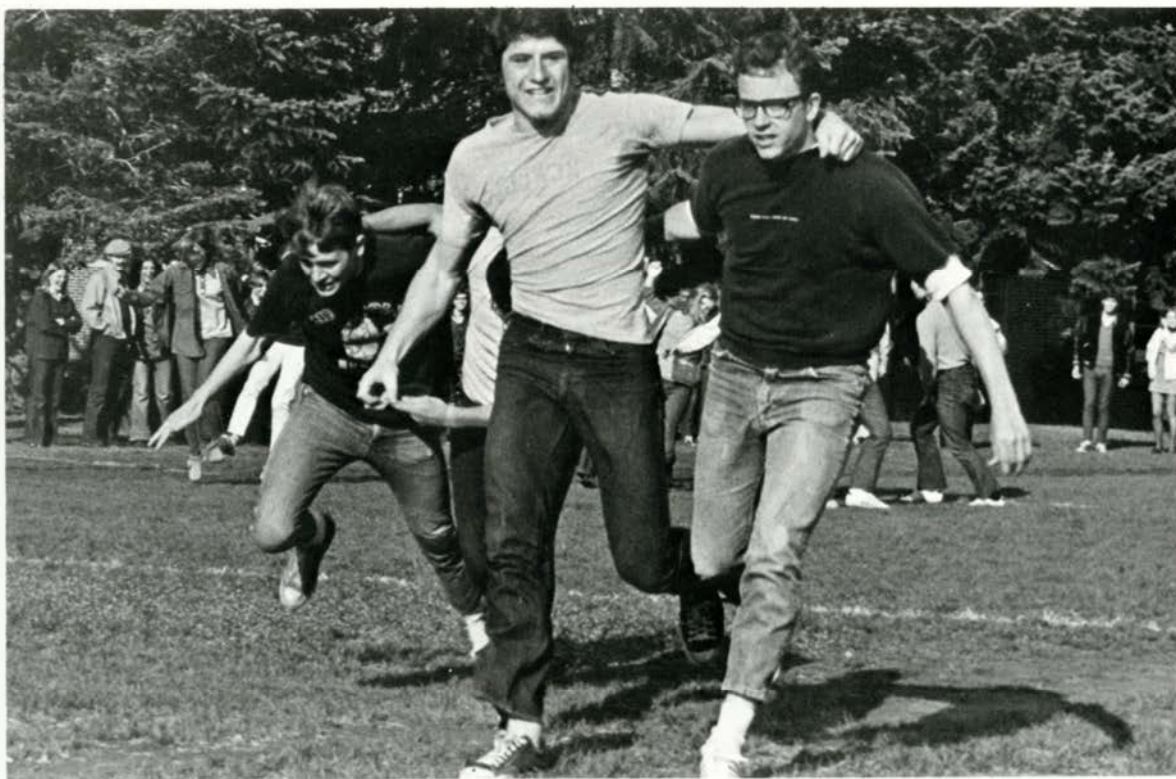
I ask again, could it just be a group of people taking back what a distant time ago had been theirs anyway? Or is it something else completely?



Spirit of SUNI

The Spirit of Fun





SUNI, "Spring at UNI," replaced the older "Spring Fling" week of past years and offered many and varied activities for university members to take part in. The idea behind this kind of week is to perk up everyone's spirits and help people get acquainted as well as announce the birth of Spring.

As a prelude to SUNI activities, a concert by Johnny Winter and the New York Rock Ensemble was to be held at McElroy Auditorium on April 28. A large crowd gathered outside the door eagerly anticipating the rock sounds of these fabulous musicians who never appeared. However, SUNI officially started on Thursday, April 29, with free fried chicken dinners given to all students near the west end of Lawther Hall by the outdoor archery range. Waiting in long lines gave students a chance to open up and get acquainted with new people. The dinner was quite a success and the lawn around that area of campus was people-covered. After the dinner the Co-ed Olympics took place, starting almost an hour late. By this time students were in the full spirit of spring as the 3-legged race kicked off the Olympic's start. Perhaps the most fun for non-participants was watching the pyramid building contest. Traditionally these pyramids are built of people who try to maintain composure enough so as not to crumble amid all the laughing, cheering, and commenting by friends and competitors alike.

Various flavors from cream pies covered the faces of the hungry, fun loving, pie eating contestants. At the start of this event, bystanders closed in on the contestants and it was as much fun watching them jumping up and down to see who was winning as it was trying to see the pie eaters. Ready, aim, throw! No, not a pie throwing contest, but an egg throwing one, which added color to the grass and unlucky competitors or bystanders who were in the way. Also included was a tug of war contest and other traditional olympic games. These olympics served as fun and recreation and brought both on and off-campus students together in one area to promote friendship and togetherness. It worked too!

As part of the SUNI weekend, many groups and organizations participated by sponsoring shows, films, and other entertainment. The youth culture film "Dynamite Chicken" was 80 minutes of color available for interested or curious students and the Beta Nu chapter of Phi Mu Alpha Sinfonia music fraternity presented "Elephant Steps," which was billed as both an "occult opera" and a "current rock opera." "Elephant Steps" was winner of the off-broadway Oscar, the Obie Award of 1970 and according to Jack Graham,



UNI music instructor and conductor of the opera, it utilized "electronic music, slide and movie projection, psychedelic lighting, rock music, and other forms of mixed media entertainment. The production should have been quite an event for contemporary music and opera fanciers.

On April 29, there was a Campanile Concert and a serenade by Phi Mu Alpha in Campbell's court -- all free. Later in the evening the Marlins (women's swim team) gave two separate water shows, which included such things as a "space number done to electronic music, a floating number showing various surface patterns, a solo number on pollution, and a trio number proving that one can find happiness in lower mathematics." Each event of the water show was choreographed and directed by a Marlin member.

Saturday, May 1, was a big day for SUNI lovers. To help with "Governor Ray's Ecology Day," the National Guard provided transportation and equipment for a clean-up of off the campus areas. A Regatta, for all homemade and floatable crafts was for the daring students. The race started five miles upstream from Olsen's Boathouse and took some participants five hours to reach the finish at the Franklin Street Bridge. Prizes were awarded, an honorary one going to a male member of the university community whose craft sank immediately after the start of the race.

Saturday morning and afternoon also saw a great turn out to the Thieves Market held atop the Union. Craft items such as pottery, jewelry, sketches, paintings, and clothing were being sold to eager buyers, while others just admired. Across the campus in the "Baker B" parking lot, a carnival took place. It was not on a grand scale, but in the spirit of fun, the spirit of SUNI. Booths were set up selling small items and there were dart throw games to hit your favorite (?) professor, water balloons to throw at real girls, a used book sale, and an old car to hit with a sledge hammer (which was enormous fun).

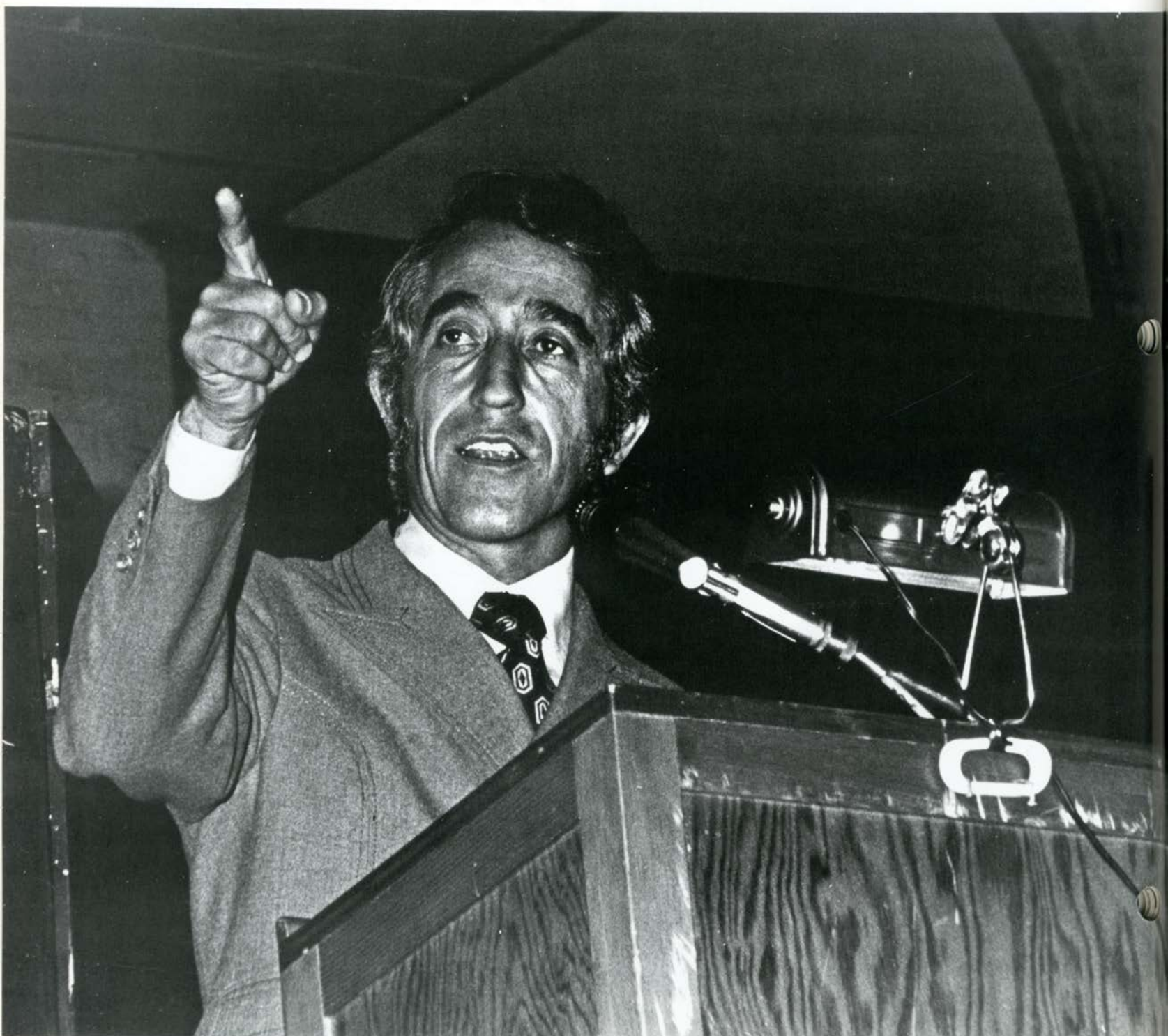
Saturday evening Pat Paulsen brought his special brand of humor to the campus and Sunday (1 - 7 a.m.) the Union was open all night with films, free pool, a light show, and coffee and rolls were served early in the morning. The Varsity Men's Glee Club presented their annual concert that afternoon in University Hall and SUNI festivities officially ended in the evening with a picnic.

For its first year SUNI was a success, having events that were varied enough to appeal to most people. Students and faculty seemed to be involved and excited with SUNI festivities which brought the campus alive with friendliness and kindness.



SUNI Week Brings

PAT PAULSEN



Because of people waiting to get inside the Men's Gym May 1, Pat Paulsen started late, but started zinging them in with such comments about Cedar Falls as "it's a very good place to be if you're a monk" and about Iowa, which he called the "Hawknose State."

The audience enjoyed all this for about ten minutes when suddenly it started raining in the gym windows, dampening those sitting in the bleachers. At this time Paulsen ad-libbed, "Big chances living here," and more seriously, "Is there a riot in the corner?" By this time Pat had endeared himself to the crowd and told of a man who had been hunted by state and federal agents, now enjoying freedom in Iowa. "Guess they couldn't find this place," quipped Paulsen.

Next Pat started to get down to the nitty gritty, asking, "Are students really alienated from their pigs--I mean parents?" and, "Why punish the Chicago 7 and turn around and reward the Indianapolis 500?" Pat showed slides and film clips during his talk and as his proposed Spiro T. Agnew University (Spiro U) burned on film behind his back, he said, "We have nothing to fear but fear itself, and the boogie man."

The discussion of a four-letter word - s-e-x - was next on the agenda. Pat told us all about how the stork myth was disproved by the academic community in 1955, then paused to allow anyone to leave before he continued on his sex lecture. When no one left, Pat sighed, "I guess no faculty members are here." Pausing for a snack, Pat pulled out a sack with milk and a hamburger, which, he said, came from the university and tasted "like it was welded together." Maybe it did come from UNI; it was wrapped in a NORTHERN IOWAN! Pat happened to glance upward and saw the raised basketball nets in the gym. "Interesting basketball player that could sink that one," he said.

For the next few minutes the audience could ask Pat questions, even highly personal ones, as the following:

Q - What do you do for a living?

A - (Pat refused to consider this question)

Q - What do you do with all your money?

A - I put it in a mattress. Does n't everybody?

Q - Do you sleep in the nude?

A - No, I like to be half safe. I wear tops.

The last question -- "What do you want to be when you grow up?" -- exacted this comment from Pat, "What is this, a school for comedians?" (No, we haven't gotten that far yet, Pat.)

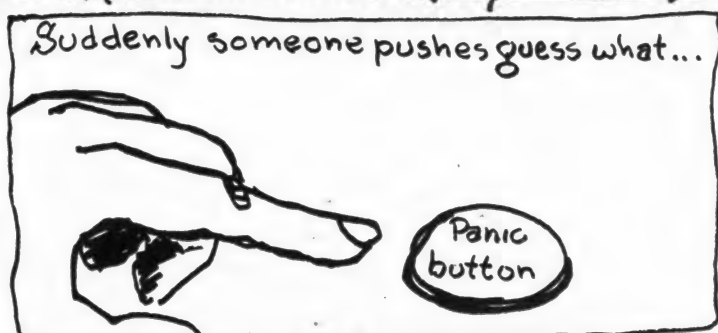
A film on mediocrity brought statements such as "even our national product is gross" and "whether you're ready to return to the U.S. or remain in Cedar Falls" to light. We learned that we are "a nation who has never lost a war and only tied three" and that "if civilization lasts 1000 years, they will look back here (Cedar Falls?) and say, This was their average hour." A big treat was Pat doing fingershadows, which he titled interestingly as "sunrise along Mississippi," "man reaching for piece of bread," and "fist with arm attached." Two that went over especially well were "dog biting Joe Fox on leg" and "dog getting sick afterwards."

For finales, Pat showed an ecology film and an anti-war film. The latter was thought to be humorous as were the former messages from Pat, but this one was deadly serious and the audience was felled by it. Pat Paulsen's humor does have messages in it, but it may be hard to take for some because of the serious-gomic juxtapositions he creates in his performances.



THAT LAST RUSH





Yes, our young heroes had gone to Hell to pay for ~~his crimes~~ their sins. So while the good policemen go and play on their harps, the rebels roast in hellfire...



Hell's where all you swingers end up... Hey, ya wanna "toke"?





LUCE

"We in the U.S. are in the process of a nervous breakdown," Philip Abbot Luce told the listening audience, as he spoke in the Auditorium of UNI. Luce, a former leader of the New Left who broke with the Communist movement in 1965 and who now considers himself a "right wing libertarian", travels across the country speaking to college students, and he made the UNI community a part of that audience as he spoke as another speaker in the Controversial Speaker's Series. Unlike the other people appearing on this program, however, Luce was interviewed by a National Broadcasting Company (NBC) camera crew for the preparation of material for the monthly news documentary "First Tuesday," and his speech was filmed for the two-hour program which is aired on NBC network stations throughout the nation.

Luce, in explaining his college speaking tour, has what he termed "alternatives which have never been offered to college students in the classroom." In discussing this further, he said he wanted to present "concepts which aren't usually argued either in the classroom or the living room." His purpose was "an attempt, at least, to elicit consideration of possible changes which they (college students) just never considered."

When one changes from one extreme to the other as Luce did, it is often questioned. In the press conference before his major speech, however, he stated that he did not feel that he had made an "about face." "Where I stand now politically is very close to where I stood before I became a communist," he explained. "A right wing libertarian is a person who believes that the least government is the best, that taxation is theft, that the role of society should not be one of constantly en-

croaching upon the civil liberties of the individual and that man should be free to dispose of his property as he sees fit so long as his actions don't infringe upon somebody else's rights." This belief ran pretty much through Luce's speech that afternoon. "What I want to see is you begin to conceive the possibility of less

"Why should the government have that kind of power to regulate myself - my being?"

and less and less government control over your lives . . . Why should the government have that kind of power to regulate my self -- my being?"

When asked later what the duties of the government were, Luce answered, "The government has no responsibilities to do anything but maybe deal with news events." This in turn brought up the question, "Who's going to protect the consumer?", to which Luce forcefully said, "It's called capitalism; it's called free market! It's impossible to have a monopoly in a free market; the only monopolies in the United States today are the post office and TVA and they're under control of the government; it's not a free market for them."

"We've got everything backassward," Luce went on. "Stop thinking in 19th Century concepts and start thinking of programs dealing with the future. It is rare if most universities have programs of the future. You see, I don't believe in doomsday predictions. It seems to me when we get over that paranoia, we begin to see the absurdity of a controlling factor of that thing in Washington D.C. called the government."

In speaking of the "revolution", Luce seemed to rule out his early days of involvement in it as he stated that "at one point in my life I was pretty stupid and got involved with a communist organization -- I left. I have no ties to that (the New Left) anymore." Then he warned, "If this government is overthrown it's not going to be what you think; free love, free grass -- these aren't freedoms at all. Always leave the door open to many things; what we need is not this or that, but many opportunities." However, Luce did not seem too worried about the threat posed by left wing militant organizations. "I think that if you put all the left wing groups together

that they could effectively take over a post office -- but they couldn't keep it. I think the biggest threat posed to this country right now is the reality that the whole country is suffering from future shock."

Luce also put a word in about today's education. "Most people would agree the education system of the United States is really a throwback. The real problem is not the dropouts but those damn idiots who sit there seventeen years. Schools aren't designed to teach you much; they're just to keep you off the streets . . . The public school system as it exists today deals with you as if you are in the pre-industrial age of society instead of the post."

Much of what Luce had to say seemed to agree more or less with what most college students feel -- particularly about the draft and the war. "The draft isn't democratic; it's missing some of you . . . But it's not a question of democracy, not a question of all of you serving the state. It is a question of all of you who feel you should serve; you should have the freedom to make up your own mind." Continuing, he said, "I think the draft is selective slavery and the lottery is Russian roulette. I feel we should do what Senator Eakin thought we should do about the war several years ago. We should declare a victory and get out. We could have parades and the whole works because no one would know the difference. I don't know what's going on in Southeast Asia -- nobody does."

Summing his speech up, Luce said, "I believe you should be able to be free as long as it does not violate somebody else's freedom. We let the government do everything for us and do not spend the time to get ourselves together. What I'm talking about is how you live, how you function, and what the government does; you should have many opportunities, many freedoms, in choosing these."



by Ira Sherman

Remember the great "Chicago 7"? Remember that marvelous trial in Judge Julius Hoffman's courtroom? Remember the exclusion of Ramsey Clark's testimony or Hoffman's denial to postpone the trial even though Bobby Seale's lawyer, Charles Gary, was still in recovery from a recent operation, or remember the suppression of countless pieces of relevant evidence? Remember the conspiracy and, of course, the conspiracy laws?



AHMAD

Last April people in Cedar Falls were reminded that the old conspiracy law still exists but with new names under indictment. Eqbal Ahmad, one of the Harrisburg 6 indicted for conspiring to kidnap Henry Kissinger and to blow up the heating ducts below governmental buildings in Washington D.C., spoke to a small group of people about his personal anti-war convictions and his feeling about the conspiracy when he appeared at UNI on the Controversial Speakers Program.

Ahmad, a citizen of Pakistan, first came to the United States on a Fulbright Scholarship in 1957. He received his Ph.D. from Princeton with a Procter Fellowship, the highest honor of academic ex-

"The rate of desertion among the ranks of the South Vietnamese Army had gone up fifty per cent."

cellence for the graduate degree. He has written extensively in journals and has been a contributing editor for a number of books.

It was late last year, on November 27, that J. Edgar Hoover intimated in testimony before a Senate Committee that the East Coast Conspiracy to Save Lives was hatching the plot to bomb the heating systems below governmental buildings in Washington D.C. and to kidnap a top governmental official. The East Coast Conspiracy is the name chosen by the 11 persons who last year destroyed draft and G. E. Corporation files as a protest over U.S. involvement in Southeast Asia. On January 12 this year, federal indictments of conspiracy were brought against Dr. Eqbal Ahmad, Father Philip Berrigan, Father Joseph Wenderoth, Father Neil McLaughlin, and former priest Anthony Scoblick. Seven others were named as co-defendants in the indictments. Of the six defendants, commonly known as the Harrisburg 6, only one, Father Joseph Wenderoth, was part of the East Coast Conspiracy.

Ahmad, in his speech at UNI, brushed over the 6's indictment specifics since the administration had made their accusations and indictments public before footing the proof. He felt that it would be hypocritical to let out the specifics before they were brought out in court. But in a quiet, sarcastic tone, Ahmad went into cutlining the forthcoming contest between the government and the Harrisburg 6.

Facts favoring the Six, he said, were (1. The Six have denied all charges completely in principle and fact, (2. All the people indicted have a record of integrity, and (3. The Grand Jury is still "scrounging" for evidence through petty interviews. Facts in favor of the Government included (1. The conspiracy laws are

vague, (2. Harrisburg, the town in Pennsylvania where the trial will be held, is an anti-Catholic community and, therefore, an unbiased jury will be hard to select, and (3. The government has the "Power of Persuasion."

After speaking about the conspiracy, Ahmad began to dwell on the tedious topic of Vietnam. "I believe he (Nixon) will withdraw the ground troops from Indochina just as he said he will. At the same time there will be a step-up in the bombing and the war will become a mechanized form of genocide." After going through the Gulf of Tonkin incident and other "blunders" of the Johnson administration, Ahmad condemned the Vietnamization program by inferring that Nixon sees himself in Johnson's shoes and that Vietnamization is "just a device to keep him from being ousted." "In February of 1970," he said, "the rate of desertion among the ranks of the South Vietnamese Army had gone up fifty per cent."

When asked about the large public reaction against the Calley court-martial, Ahmad said that "it was symbolic of helpless humanity in the face of powerful official." He also said at one time in his speech that he was sure that Nixon sees the peace movement as a threat to his programs in Southeast Asia and is determined to squash the movement by locking up the leaders.

Ahmad spoke a half hour over the usual time allotted to speakers but most of his audience remained, chuckling at his sarcastic, yet humorous remarks, and applauding at every anti-Nixon line. As a standing ovation continued at the end of the speech, Ahmad flashed a few peace signs and took it all in.

. . . the war will become a mechanized form of genocide.

SPOCK



Dissent appears to be somewhat of an innocuous word anymore. Most one time political leftists, who months ago preached the virtues of dissent, no longer respond to the governmental scene with as much fervor. The radicalism of the left has subsided into the tranquility of the transcendents, which is not to point an accusing finger, but only to state a fact. Although this phase of nepenthean bliss has infected such a horde of individuals, there are a few stalwarts still conducting a torrid condemnation of United States government. Dr. Benjamin Spock is one of these men who has refused to change his stand in relation to the political picture for over a decade. He continues to hurl criticism after criticism at the United States, and, in particular, the United States' handling of the Vietnam war. Here, at UNI, on April 20, he repeated his diatribe.

Dr. Benjamin Spock received initial notoriety in the years from 1943-45. This was when the now world famous pediatrician labored on his book *Baby and child care* and almost simultaneously published it in hard cover and paperback editions. "The aim of the book was to cover the emotional as well as the physical aspects of child care, in a tone which would support rather than scold parents," Spock explains. Since 1945 the book has become as sacrosanct an object to mothers as their babies themselves and has sold over 22,000,000 copies after having been translated into 26 languages.



Dr. Spock procured his professional education at Yale University and Columbia University's College of Physicians and Surgeons. He rowed on the Yale crew which won at the 1924 Olympic Games in Paris. From 1944 to 1946 he was a lieutenant commander in the U.S. Navy, serving as a psychiatrist in naval hospitals in New York City and California. Still a practicing pediatrician and psychiatrist, Dr. Spock, in 1962, joined the National Committee for a Sane Nuclear Policy where he was co-chairman until 1967, when he became co-chairman of the National Conference for New Politics. In January, 1968, Spock was charged along with four other men of conspiring to counsel young men to evade the draft. In a subsequent trial Spock and three others were found guilty and the case is now under appeal.



Dr. Spock, since his trial, has been visiting colleges and universities furthering his appeal that the only way to control the



government is by standing up and being recognized by it. His approach doesn't carry the deepest intellectual insight into the problems that beset the world and he doesn't purport to have this insight, either. Instead, he comes off as a tirelessly concerned and dedicated American who can't help but see a little wrongness in our country and wishes, in an admittedly minimal way, to correct a portion of it. He has distinguishable characteristics which aid him in his attempts at reaching and impressing the people he speaks to.

For one thing, he's tall—a refined tallness he carries well and uses like a slamming fist to emphasize his points. He has thin grey hair, endowing him with a dignified crown, which lines the sides of his head and recedes partially on top where a hint of baldness is seen. His smile is ivory and big and disarming enough to possibly curb the iron heart of the most militant rightwinger. His accent, too, a strong Bostonian one, grants him clear enunciation, uniqueness, and simulated brains. Again, his very personalistic way of speaking and his portrayal as a conscientious working citizen of America just doing his duty wins the most attention and support.

Dr. Spock began his speech at UNI with a condemnation historically and presently of our government's handling of the Vietnam War. He defined our encroachment into this Southeast Asian

land as a willful venture into illegality and immorality. He asserted that U.S. attempts to starve the Vietnamese into submission, poison their land, and destroy their homes and property were some of the illegalities of the war according to international law. He described our immoralities in the sense that "by grabbing a country we didn't have a right to and becoming involved in an officially undeclared war, we are engaging in an immoral war." Following this he delved into the history of our involvement there and placed much of the blame on former President Johnson who, he said, did exactly what he promised not to do by escalating the war three months after his presidential campaign. He mentioned the Gulf of Tonkin incident as another hallmark in Johnson's string of disastrous decisions concerning our relations with Vietnam. "Johnson took this as the equivalent of a declaration of war. However, there is still doubt as to whether we were actually being attacked," he reviled.

After focusing his attention on the devilish sty of Vietnam, he transferred the nature of his subject to that of what possible alternatives the people have at best effecting the operations of an erring government. Dissent was his preoccupation—dissent not in a wild anarchistic way but more in the Ghandi tradition of peaceful action bent on conversion of as many people as possible. "The whole purpose of dissent is to apply pressure to get change; if we have to, I'm perfectly

willing to commit civil disobedience," Spock admits. As for each citizen of America, Spock believes, they all must decide themselves if dissent is worth it or not, but personally he has to dissent as long as the war is going on. He summed up his own commitment in these words: "I wanted to take a moral stand with people who didn't want to kill and be killed." In the face of what his government is doing, Spock finds it terribly difficult to accuse a person of criminalities because he dared try to stop criminalities, himself.

Spock considers violent forms of dissent, whether verbal or physical, to be impermissible and damaging in the long run. One reason for this, he concedes, is that with the world entering such an odious stage because of violence, to bring in further violence would be a risky action to take. He is also full aware of dangers accrued by the use of violent verbiage. "I certainly think it's wrong to provoke the police; I think it's wrong to call them pigs. Our job is to try to win some of them over to our side—they belong to us. We can't afford to alienate the police; we can't afford to alienate the labor, either." He thinks that we must get the attention of the majority in order to sway the majority but this mustn't be a process of turning them off; it must be instead a process of turning them on. He doesn't negate, in retrospect, though, some of the results that have come out of violent turbulences. "People keep themselves from hearing or feeling injustices. It was incidents such as demonstrations at Harvard two years ago and Columbia three years ago that brought people out of their denial of injustice. They were seeing their own kind being beaten and realized that we are doing the same thing to the Vietnamese," Spock said. Along this line, he further noted that the demonstrations and beatings at Chicago during the 1968 presidential campaign also seemed to radicalize many people.

At the tail end of his speech Spock postulated the next aim of all dissentors in America: "We are not going to get out of this war until we get rid of Richard Nixon." Of course, to Spock, this must be done through the moral channels of dissent which include voting, letterwriting, picketing, and forms of civil disobedience. After his speech Spock received flowers from children of members of the Waterloo-Cedar Falls chapter of the Another Mother For Peace organization. Also, Spock conducted a lengthy question and answer period in the Hemisphere Lounge at the Student Union.



by Norma Van Dyke

Education has been under considerable attack these days with the hope that someday change will come. One of the strong voices of change in education today is teacher, education reformer, and author of several books, including *How Children Fail*, *How Children Learn* and *The Underachieving School*, Dr. John Holt. Holt has taught English, French, and mathematics in elementary and junior high schools and has done educational research in several private schools. He taught briefly at the University of California at Berkeley during a black student strike. After experiencing three months of campus unrest, he was in full accord with the students and their tactics of dissent.

He said he had learned from his observations and experiences and from his discussion with protesting and non-protesting students that when universities tell students that only orderly and rational discussion with the administrative

staff will produce results, "they (the university) are either deceiving themselves or lying outright."

Holt has advocated the need for revolutionary change in America's school system, public and private, at all levels. He says today's schools are impersonal and unfeeling and fill a child's head with facts, "making him virtually obsolete since a machine can spew out facts at a much faster and cheaper rate."

Holt also feels the child must experience as much of the outside world within the classroom as possible, and teachers must be given total personal and academic freedom to work with children as they think best.

"Because of the emphasis on grades, tests, and attendance, today's schools promulgate stupidity, incompetence, ignorance, alienation, apathy, resentment, and rage," he said. Therefore, he has called for some tradition-shattering changes, including the elimination of schedules, grades, and lesson plans and the abolition of compulsory attendance, certification requirements for teachers, com-

pulsory testing, and the use of intelligence tests.

Speaking on the Controversial Speaker's Program at UNI, Holt chose as his topic, "Contradiction in Schooling." "There's an old saying about don't ask the fish about the ocean," he began, "and it's true that when we grow up in the midst of certain institutions and ways of doing things and a certain kind of culture, we tend very much to take it for granted. And what I'm going to do tonight in our time together is to throw a question of light on a number of things we come to take very much for granted, and which, for a matter of fact, for a long time I took for granted . . . the question of schooling.

In the last fifty years, people have come to believe something and they have built this belief into customs, law, and institutions like the one we're in, and what this belief boils down to is that education or learning are somehow activities which are separate from all the rest of life, and education or learning is a thing which can only go on in a special place in which nothing else takes place, namely a place

called a school. They believe that learning is schooling, that it is a process which involves two very special groups of people -- one bunch called students and the other bunch called teachers, who, at least professionally in their work, are nothing else. It goes on at special times, special times of the day, special times of your life -- usually the first 16, 18, 21 years, and then comes to a stop so that everybody says, 'Well, he's completed his education,' and such and such. The assumption is built right into the language; even the people who don't like schools talk this way. Almost exclusively, what a person knows or what he can do is judged almost entirely by the kind of school credentials he can hold up in front of him. There's no room anymore for the self-educator or self-taught man."

Continuing on the contradictions of schooling, Holt said, "When we define education or learning by schooling, we get ourselves into absolutely hopeless paradoxes. The first thing that happens when we define education is that we make it enormously expensive; we make it so it is permanently out of the reach of about 95% of the world's people."

Holt then preceded in explaining the four consequences of defining education by schooling. The first consequence, he said, is that we have created what he labeled "the competitive consumption of schooling," where the more schooling one receives, the better, and more than likely, for two people who have had the same amount, the more expensive schooling will get the job. "Now consider where this leaves us," he went on. "If everybody gets an educational ticket like yours, your ticket wouldn't be worth anything. If everybody were to get a college diploma, it would be mainly worth what a high school diploma is worth now -- zero. Now there's no end to this, no possible end in sight. If it's whether I can have more schooling than you, I can never have enough. It can go on and on that way, one of the truest of the extraordinary ratraces that our poor species has ever gotten himself into, and I don't know anything to compare with it except possibly the arms race."

The second consequence pointed out by Holt was the fact that the ones who get the benefit from the schooling are those who can stay in them the longest and these are generally the children of the rich -- the upper 20%. "Now this is certainly a very gross injustice. So tactically speaking, I think we have to find ways to put a very large part of our public learning resources not in the hands of schools but in the hands of learners for them to spend in ways that give them the best results."



"... today's schools promulgate stupidity, incompetence, ignorance, alienation, apathy, resentment, and rage."

Adding to this second consequence of defining education by schooling, Holt mentioned a third, that of thinking education is a process separate from the rest of life and taking place at a different time of life. Here he compared the high school which serves just four years of a limited number of people's lives to that of the library that serves many more people. "The high school has twenty, thirty, fifty times as much money as the only educative force that is available to the entire community. Now this seems to be altogether wrong. There are more audio-visual facilities and materials locked up in the audio-visual closet at the average high school than are available to the entire city of Boston, or practically any other city. So tactically it seems to me another change we're going to have to do; we're going to have to divert public resources from institutions which are available to only a few people under very special conditions for very special purposes and make them available in institutions which are open to all people for whatever purposes -- the purposes of their own choosing. I just think that these resources and the buildings, books, equipment, should be accessible to, available to, anybody."

In speaking of the final consequence of defining education by schooling, Holt said, "The people who most desperately need educative sources that are efficient are the people for whom schools work very badly -- and they work badly for poor kids and they always have worked badly for poor kids for a lot of reasons. These people who are very badly served by this institution are so imprinted by it in their imagination that they can't imagine the possibility of doing it another way."

During the evening, Holt touched upon a few other topics concerning the educational process, one of these dealing with the role of the teacher. "Suppose that teachers, like people in other professions, were hired by their clients as doctors are hired by their patients, lawyers by their clients, architects by who they're going to design buildings for . . .," he hypothesized, "then I go on to ask, 'What do you know, what do you do that is so interesting, so important, that people would of their own free will come to you and actually pay you to teach them, show them, help them learn whatever it was you do?' We need to ask ourselves that if we want to be teachers."

A question and answer period followed Holt's speech in the men's gymnasium and a more informal talk with individuals occurred later in the union.



The Name of the Game is Track





by Marty Ethington

Mike McCready, Rich Twedt, Kent Wessley, Dave Harskamp, Bill Cook, and Dave Anderson are the names, outdoor track is the sport, and youth is the pass-word.

With runners leading the indoor track season and Rich Twedt and Kent Wessley leading the runners the thinclad Panthers came into the outdoor season ready and in good shape. With the addition of Mike McCready in the field events Coach Jennett and his boys were set. (It never hurts to have an All-American in the lineup.)

The UNI Cindermen ripped open the outdoor season, spilling Luther 105-40. Four double winners and a new school record in the pole vault were collected along with the win. McCready, Dave Harskamp, Bill Cook, and Ron Hammel led the way with a good boost from Kim Steele's vault of 14' 2"

In early April the team traveled to compete in the Wichita Relays among names like Kansas, Colorado, Colorado State, Tulsa, and Arkansas State. No team score was kept but Jennett came home proud of his boys. "We had some real fine individual efforts from some of

our youngsters like Rich Twedt, Dan Martin, and Dave Anderson." Twedt, as a freshman, had already earned All-American honors in cross country the previous fall and was by no means letting up now. He continued to smash UNI records by breaking both the 3000 yard steeplechase and the three mile run marks.

Later in April the Dickinson Relays, with the weather cooperating for a change, turned into "one of the best." Records were expected and records were set. Thirteen marks in all were changed and although UNI erased none of the old records (of which 6 were college and 7 were high school), Jennett's boys made a fine showing with wins from Kent Wessley in the 120 yard high hurdles, the 480 shuttle hurdle relay team of Wessley, Cook, Carlson, and Hammel, and the sprint medley team of SeSerano, Harskamp, Hanson, and Anderson.

In early May UNI upset a strong Northern Illinois team. Powered by the running freshman, Rich Twedt, and muscles Mike McCready, assisted with wins by Harskamp, McCollough, Cook, and Brauman, and the polish put on by the mile medley team, UNI surprised the Northern Illini and established nine season-best performances at the same time.



McCready

Wins NCAA Title



Reach down on the ground and pick up that sixteen pound iron ball, raise it to your shoulder, tuck it under your chin, crouch, spin, and hurl it. Contract, poise, unfold spinning, lifting, rising, straining, pushing that great iron ball through space to a thuding halt again in the ground. If you can do all those things, do them well, and consistently, or even if you can feel and understand them, you can understand Mike McCready and what he does and does well.

Big Mike McCready is UNI's weight man par excellence. Little All-American twice already (a first for UNI trackmen), Mike has broken record after record in the UNI book. Most of the records he is breaking now are his own. After setting records as a freshman he has continued to improve yearly.

An account of his junior year may give an idea of what Mike has accomplished in his three year career at UNI. He opened the season with two first places at Luther in the shot put and discus. He took two similar firsts at the Wichita Re-

lays, competing with schools of the Big Eight Conference from Colorado and Kansas and an Arkansas State team. Mike took second place in the shot at the Dickinson Relays. Late in the season in an upset victory over Northern Illinois while placing second in the shot and winning the discus, he set a school record of 157' 2", surpassing his own record by more than two feet. In a type of grand finale, Big Mike won the shot put and the discus at the North Central Conference Meet by breaking both records. He broke his own discus mark set one week before in Illinois for a new UNI mark and a new meet mark with a toss of 159 feet. In the same meet his distance of 54' 3" in the shot eclipsed his own two-year old mark.

Mike McCready's junior year ended in Sacramento, California, with an NCAA championship. Breaking once more his own record, Mike threw the shot 57' 8-3/4". Just as an aside, Mike also placed sixth nationally in the discus and seventh nationally in the hammer throw.

1970-71 was Mike McCready's junior year. Mike McCready will be back.

Baseball: A Hitting Season



**"Our boys always gave 100%;
they never gave up."**

Coach Anderson



by Marty Ethington

"Our hitting was the surprise of the year, giving us a better season than I thought we would have." Looking back, these are the words of the head baseball coach at UNI, J. D. Anderson.

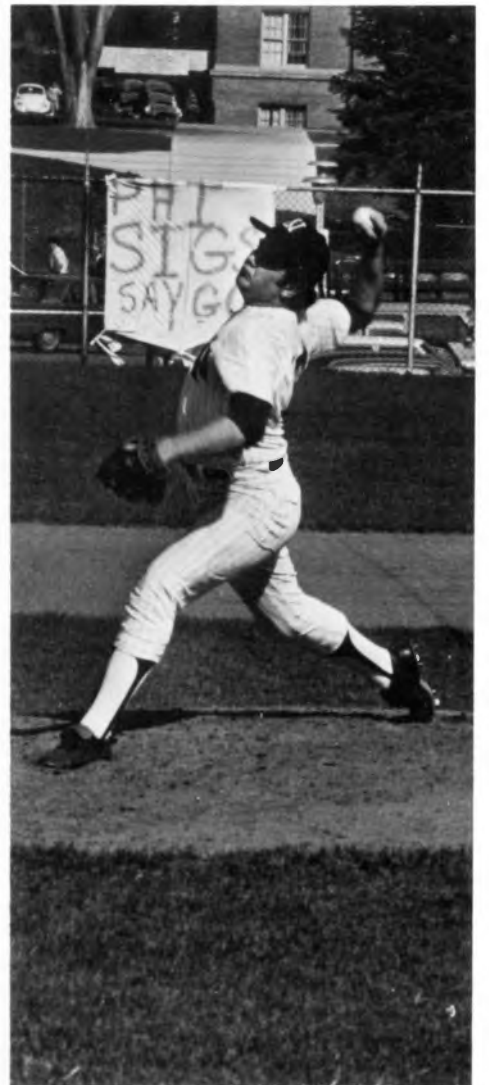
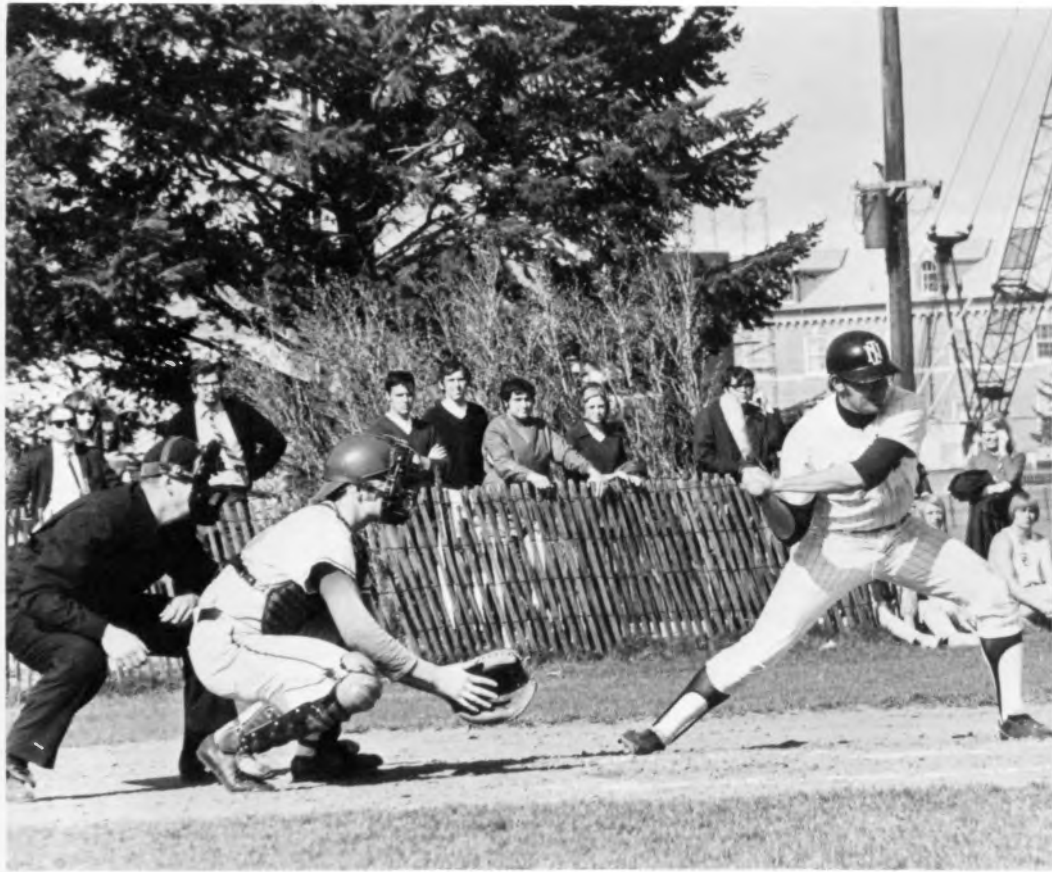
This year was the year of the series. The North Central Conference season began on hard note against South Dakota State, a series which the Panthers lost 0-3. Six more home games later, the record read differently, Panthers 6, conference 3. These six games were also series, with the UNI nine taking three games each from South Dakota U. and North Dakota University. Five games later near the end of the season the Panthers had dropped one game to North Dakota State and a doubleheader to Mankato while taking a three game series away from Morningside. With the last series of the season approaching, J. D. Anderson saw the possibility of taking the conference championship with a clean sweep of the Augustana weekend. The possibility didn't materialize. Augustana held strong but only took one of the series. Without the sweep and with other goings-on that weekend, UNI finished the season third place in the conference. This third place finish left the Panthers with a 11 - 7 conference record and a 15 - 10 record for the overall season.

Coach Anderson felt that the pitching and the defense could have been better, yet he was pleasantly surprised by the performances of several players. "Third baseman Jim Clarke and first baseman Dan Christianson came along remarkable. I was also happy in the pitching performance of starter Duane Usher and relief ace Tom Janseen."

So the 1971 baseball season is over and graduation will take its annual toll. Second baseman Clarence Rivers, pitcher Dave Simpson, catcher Rex Raubb, and outfielder Roger Jones all leave the team through graduation.

The season that began with a three game losing series and the coach saying, "You won't have to worry about us taking anyone lightly again," ended with a coach proud of his team. "Our biggest asset, however, was the ability for several other players to pick up the slack when our top hitters weren't able to. Our boys always gave 100%, they never gave up."





Netmen Perform Triumphantly



by Ira Sherman

Outstanding performances by netmen Wayne Stocker, Bob Andres, and John Pearson spearheaded the UNI tennis team to a fantastic season last spring. By the end of April, the Panther's season record stood at 20 - 3. A string of 15 consecutive victories ended in a showdown with undefeated Loras. Freshman Bob Andres and teammate John Pearson averted a total Loras sweep by winning their singles matches while Northern Iowa's unbeatable team of Stocker and Andres battled their way to a tie. At another meet with Carlton, Pearson and Andres came through again with the only singles victories. The two wins by "aggressive, hard-working" Andres set a new UNI singles record as they gave him a string of 22 consecutive wins.

"Interest and desire to improve are the kind of players I have."

Coach Mazula

UNI splits with Drake and Wartburg later in the season pushed the Panther's tennis record to 22 - 5. Drake shattered through the first two doubles events before UNI's unstopable duo of Andres and Stocker shut down the blitz. Stocker and Andres took two of the three doubles matches at Wartburg to push their record to 19 straight.

By the end of the season the Panther's record stood at 25 - 6. Bob Andres with a 31 - 4 singles record won conference No. 6 division; John Pearson had a 29 - 5 record in singles. The amazing doubles combination of Stocker and Andres came out with an undefeated 23 - 0 and took No. 3 division at conference. Another promising sophomore, Larry Jacobson, ended the season with 23 - 8 in singles and took the conference No. 5 division.

When asked about next season, Coach Pete Mazula said that he is going to move Andres up in playing position and try teaming No. 3 singles John Van Deest and Larry Jacobson in doubles. In summing up his team, Coach Mazula said, "Interest and desire to improve are the kind of players I have."



**Coach Patten
"anticipates
a strong team
next year" for**

UNI Golfers





by Ira Sherman

The UNI golfers swung their way to a 3-0-2 overall record last spring and took second in the North Central Conference meet this year. The season started with UNI beating Dubuque and William Penn. The Panthers tied with Luther and Wartburg and closed the season by defeating Luther in a ten-man dual meet. In the North Central Conference Meet, strong efforts by sophomore Harry Parson with a 150 total, sophomore Dan Klenske, Junior Doug Jordan, junior Jim Dvorsak, all with 156 totals, and junior Doug Coen with a 148 total, placed the Panthers in second.

Doug Coen had an outstanding season with an overall 18-hole average of 74.6. He finished third in conference with 77 and 71 score and captured the individual medalist crown.

Other players contributing strongly to Coach Chuck Patten's team are sophomore John Bartels, junior Roger Workman, sophomore Steve Slivkin, sophomore Tim Ligreen, and senior Jim Lewis.



With only one graduating senior, Coach Patten said he "anticipates a strong team next year with much improvement." Patten plans to strengthen his team by playing qualifying rounds in the fall and starting training early in the spring.





Marat/Sade Is



by Peg Wherry

What can I say?

"UNI theatregoers had a real treat this week with a dazzling performance of . . ."

No, you cannot say traditional review-type things about *Marat/Sade*; it is not a traditional play. The only straw I can clutch at is Wilson's Rule: it works. I don't know much about art, but I know what I like. I did not "like" *Marat/Sade*, but I'm glad I saw it.

Because, among many other things, it works. People back out of the house after the play. Freaks gasp, "wow . . ." reverently, like they haven't done since Wadena. Polite culture-seekers, particularly those in the first few rows, squirm. Damn it — the only words I can think of are trivial, inadequate to express the experience of *Marat/Sade*. But I'll try.

I can safely (and have loudly) claim that *Marat/Sade* has set a new standard for Theatre UNI: This production will stand for a long time as the unchallenged best. It is impossible to applaud each of the forty-however people who showed us in/sanity; they were all terrifyingly good. They carefully devised their madnesses; they are not simply lolling around gurgling and screaming occasionally. I know many of the "patients" and they all seemed like such nice people. I mean, who would ever have suspected . . .

Chuck Bowman as Sade is — well, I think I'm going to become his groupie. "Monsieur de Sade is Whipped" is a superlative scene, hollow words for the welts on his back and pain in his face. And his sneer is well worth the sacrifice of his beard. Susan Somerville gives Charlotte Corday a (literally) stunning laugh in a awesomely mature performance. Jules Gray -- who's he? -- as Marat sends you back to the clipping files to find out where he's been all this time. And he looks so vulnerable in real life. Barb Nahach (Simonne): I want to run to Simonne and smoothe the squint off her face and say, "It's OK, honey." Then I realize it's Barb from Chimes and Shakespeare class and want to hug her for her new-found excellence. I could go on with the rest of the cast but

the superlatives would get boring and the only other words I can think of are awestruck, profoundly respectful obscenities.

But we must remember where it all began: Terry Williams search for a "relevant" play. He found it. Of course. But then look what he did with it. He got 40 or so kids to go crazy for the idea. He took the words Peter Weiss put on paper and put them in people's mouths and assaulted us mercilessly. And he gave us a different kind of Woodstock: "No one who was there will ever be the same." What can we say? Thank you. Or some other suitable token of appreciation. But then, of course, he's brilliant.

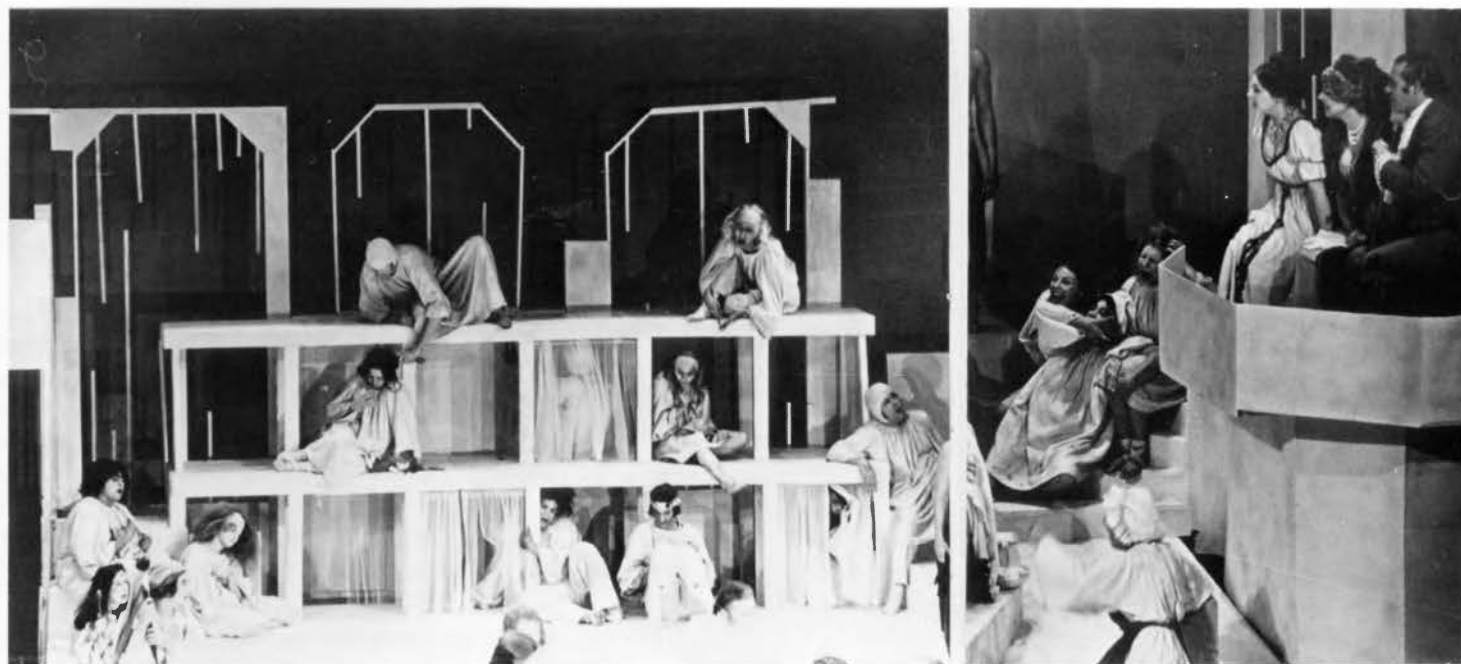
I can't tell you what the play means. I could write a book and still only tell you some of my impressions of What *Marat/Sade* Means to Me in 25,000 Words or Less. In case of a tie earliest post-mark wins.

Marat/Sade has given me a deeper appreciation of Drama as "the liveliest art." It is not, incidentally, drama like in your lit book with conflict/resolution/theme/plot/setting/bullshit. *Marat/Sade* is Drama far beyond my poor power to add or detract with words.

The only way I can think of to summarize *Marat/Sade* is: it takes guts. In every sense. It takes guts/courage to produce the thing and to spend two months going mad. It takes guts/emotion to produce and portray that spectrum of human sensibilities. It takes both kinds of guts to experience the play and then deal with that experience in terms of your own reality.

Marat/Sade was the most important event of the spring at UNI. We laymen send our appreciation to the drama people for what they gave us.

(To the reader: I apologize. This article is more or less the same review I wrote for the *Northern Iowan* about *Marat/Sade*. Writing about *Marat/Sade* was the most difficult assignment I've ever had. I could only do it once. Time has not tempered my reaction to *Marat/Sade*; I still believe it deserves superlatives.)





by Dean Teeter

Sunburn Excursion

As Spring Break time rolled around this year, the members of Beta, Beta, Beta, Biological Honorary, were busy preparing for their annual Spring Trip. As was the case for a lot of people this year, we chose Florida as our target area. But, unlike the majority who lie on the beaches and soak up the sunshine all day, we went to study an area that was unfamiliar to most of us.

Florida has many attractions, such as beaches and sunshine, but as biology majors, we were mainly interested in some field work that relieves us of the boredom in the classroom. The trip offered a chance to actually see some of the plants and animals that we only read about or see in formaldehyde.

We left Wednesday morning before the Spring Break and drove for 23 hours until we arrived in northern Florida. The trip was relatively uneventful, except that one car had three flat tires on the way down and arrived four hours after the rest of us. When driving through Georgia at 4:00 a.m., the sight-seeing isn't the best, either.

Tall Timbers Research Station was the first stop on the schedule. We arrived at 8:00 a.m. on Thursday and immediately sacked out to revive ourselves. Wilson Baker, resident biologist, took us on a tour of the 2300 acre station in the afternoon. Soon after that, the group headed to the field to collect some of the local plants and animals. Tall Timbers is the leading authority on fire for the use in ecological control of habitats. Many plots of trees are maintained to study the effects of burning on the plants and animals. Various research projects are continued the year around. Wilson Baker is carrying out a study of small mammals on the fire plots at the present time.



Second stop on the trip was at Archbold Research Station at Lake Placid. This is a large tract of land that was bought for the exclusive use of private research. The research station has its own water and electrical supplies in case of emergencies. The main laboratory is well equipped with study specimens, library, and even electronic tracking equipment.

We spent three days at the research station, trapping small mammals and collecting various insects. One whole afternoon was devoted to turning over old logs in search of Black Widow spiders and scorpions.

The third stop was at the Everglades National Park. We had a seminar discussion with the resident biologist at the Park about the various problems imposed by the construction of drainage ditches in the area. As a whole, we were generally unimpressed by the Park, due to the drought. The animals and the birds looked like they were going to die, and indeed, many of them did before the worst of the drought was over. The grass was dry and the smell of smoke was always present. That night we stayed at Flamingo and collected marine samples from the Gulf Coast. We slept out under the stars and got soaked from the dew by morning. We were up at dawn and off to the Keys for the next two days.

Long Key State Park was the resting grounds for the next collecting spot. As soon as we got the tents set up, it was into the ocean for a swim and some more marine collecting. The water was warm, the collecting good, the sun was out, and everyone got sunburned. By lantern that night, Dr. Blankespoor dissected fish for the internal parasites.

We left for Iowa on that Friday and got back in time to start classes again. After being in the field, the classroom was really a let-down. But, if you like the smell of formaldehyde...



BEHIND THE SCENES

That Infamous Water Tower!

On May 13, three creative UNI students took it upon themselves to make Cedar Falls the "Smile City" by painting a friendly smiling face on the water tower at 12th and Division, some blocks north of the UNI campus. A slogan--"Smile City, We Love You"--accompanied the jovial face, but, alas, utilities officials said it must go, even though a save the smile campaign formed in Cedar Falls.

The smile and slogan were painted over at a cost of \$150 to the three stu-

dents, who had signed their names to the work and also left a polaroid negative on



the grass near the tower. After the first smile was painted over though, another

one appeared, signed "Just Us." It was judged less artistic than the first one and no clues were left on the second face, but it too was promptly removed.

In addition to the fines paid by the three charged artists, they had to paint smiles on 29 city fire hydrants as punishment (?). Cedar Falls smiles again!



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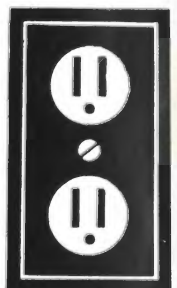
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Comedy Presented by Summer Theatre

"The Doctor in Spite of Himself," a comedy by French playwright Moliere directed by Sharon Williams, a graduate student in speech, was the speech department's summer theatre production. The production opened July 23 in the air-conditioned Studio Theatre in Sabin Hall and ran two consecutive weekends, July 23 - 24 and July 29, 30 and 31.

According to Mrs. Williams the play "is about an ordinary man who is forced to pretend that he is a doctor and then finds he enjoys this role. It has amused thousands of audiences all over the world for 300 years since its Paris premiere in 1666." Stanley Wood, director of UNI Theatre and professor of speech, appeared in the role of Sganarelle, the innocent man shanghaied into being a healer.

The Theatre buffet, which has proved popular in the past, was served before the play in the Royal Oak Dining Room of the Union and was, in keeping with the nature of the play, "in the French flavor."

COUNSELING SERVICE

Got a problem? Chances are that whatever it may be, the UNI Counseling Center will be able to help solve it. The counseling center attempts to help students answer their questions of educational, emotional, vocational, or financial nature. The assistance given is designed to help the student understand himself or his problem, make appropriate decisions after examining possible solutions to the problem, and choose a course of action and accept responsibility for the choice.

Under the coordination of Paul Kelso, a staff of four other counselors and two clerical workers are available. To assist in meeting the various needs of students, the group has developed a student guide program in residence halls which helps the student to adjust to problems resulting from a change of environment; a faculty advisory program with emphasis on assisting freshmen to choose proper academic courses to achieve educational objectives; and a centralized program to assist those needing further help in solving vocational and personal problems not reached under the dormitory program or faculty advisory program.

Mr. Kelso stated that fourteen per cent, a rather high amount, of the student body have voluntarily used the services of the center on their own accord. Of this amount, the largest group is freshmen who comprise

37% of students using the center. Those problems most frequently listed were academically related, such as grades, choice of major and budgeting of time, and financial problems.

A referral service, study skills groups, and encounter groups are also offered by the center. To meet needs of students, the center has developed a referral program which includes financial services, reading improvement, and psychiatric care. The study skills groups attempt to help students receive better grades based on the idea that students obtaining good grades are characterized by certain behavior and skills. Encounter groups, comprised of eight or ten members who meet several times a week, help one to behave more effectively through better relationships with people and the best use of one's abilities. The focus is on communication and the member's only obligation is to express his true feelings on the subject being discussed.

Kelso also stressed that all counselor-student conferences are completely confidential except in extreme cases in which the student might be of danger either to himself or to society.

He thinks that because of increased communication between the university community and the center, more students are using the counseling service and are not as hesitant as they might normally be to bring their problems to an outside source. In a survey of freshmen in 1966, only 40% said they would feel free to use outside sources of help for problems as compared to an increase to 75% in 1969.

Transition

Milo Lawton, 55, director of Alumni Affairs at UNI since 1953, died of an apparent heart attack Thursday, May 6, at Sartori Hospital in Cedar Falls. Lawton became ill in his office at the UNI campus and was taken by ambulance to the hospital where he died a short time later.

His family suggested memorial gifts be made in lieu of flowers to either the UNI Foundation or the College Hill Lutheran Church.

George H. Holmes was honored by former students, staff members, and friends at a dinner given in his honor May 22, at the UNI Union. Holmes retired June 30 after 42 years as director of the UNI public relations program. He previously taught journalism and English composition and was advisor of student publications for 20 years, from 1929 to 1949.

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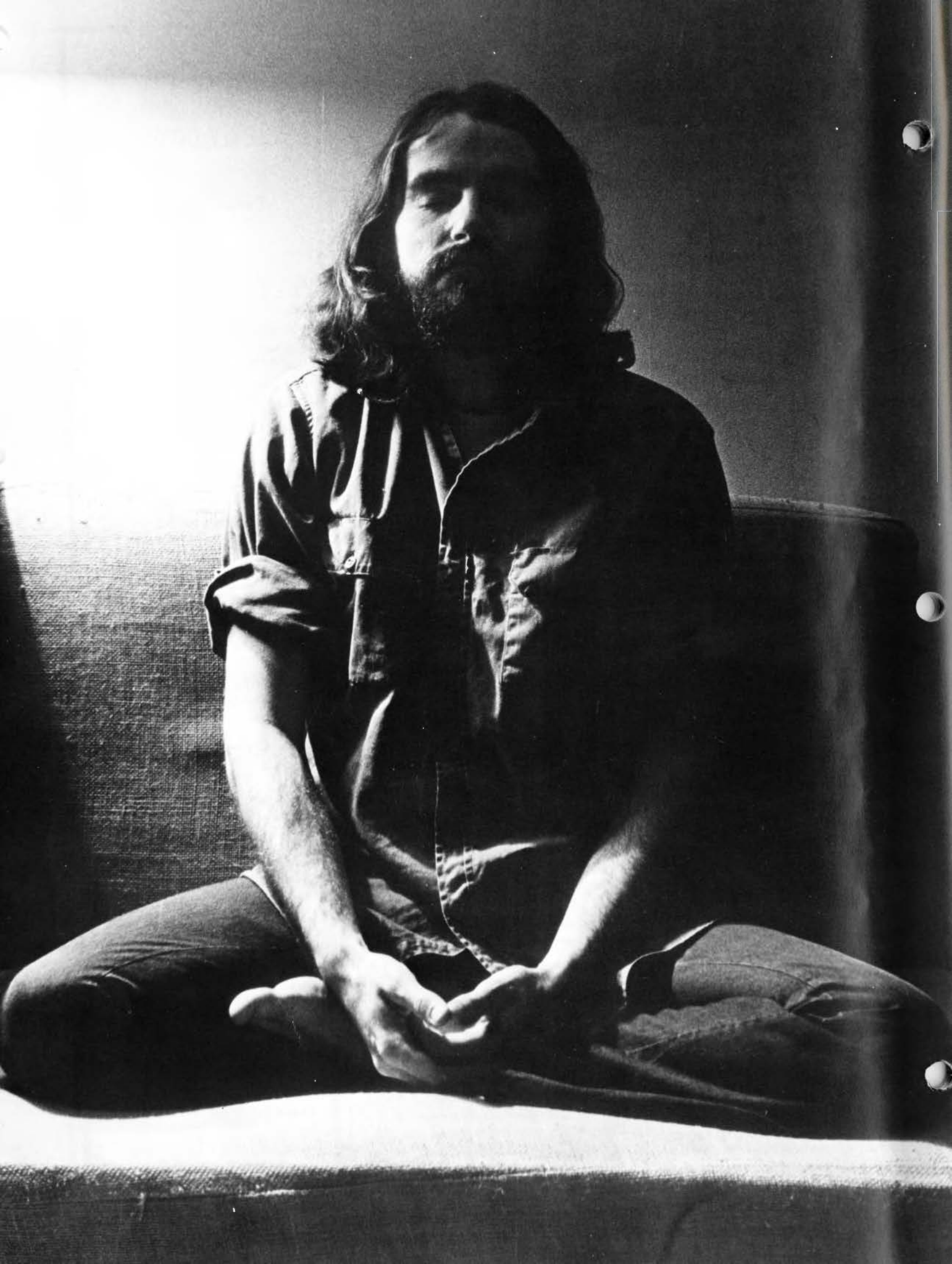
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do yourself a favor, step into your mind . . .

The word yoga means yoke or union. The union that yoga is concerned with is a spiritual union, the union of the individual consciousness with the Supreme or Universal consciousness. In other words the aim of yoga is for an individual to be able to transcend the limitations of ego-consciousness which lead people to regard themselves as separate entities perceiving the rest of the Universe as a vast unknowable essence and to let people not merely intellectually comprehend that all is One and that they are an integral, interrelating part of the Cosmos, but to actually experience this. As a means of experiencing this state known as "cosmic consciousness", meditation is used, and, as a means of facilitating better meditation, exercises are used to keep the body sound.

Many times when we in the West hear of "yogis" and "gurus" we tend to think first of people lying on beds of nails and exercising in incredible positions rather than any spiritual connotations; this is not an accurate image of the essence of yoga. The extraordinary physical and psychic control that a yogi acquires are indeed real and are amazing; they are,



by Al Smith



however, only external manifestations or secondary characteristics of the acquisition of true mental and spiritual development and an advanced degree of self-realization. The ultimate goal in life for the yogi is to achieve complete harmony between the mental, physical, and metaphysical forces surrounding him. Yoga can indeed be the bridge between the microcosm and the macrocosm.

Yoga is not a religion; people from different faiths can practice yoga to their benefit. Most of the writings concerning yoga recognize the great saints and sages from all religions and nationalities so it is not at all limiting or stifling. The teachings of Christ, Krishna, Buddha, Zoroaster, Mohammed, Confucius, and others are valuable and are all directed toward the achievement of spiritual awareness and harmonious existence. There are different branches within yoga such as Hatha Yoga, Kriya Yoga, and Daja Yoga, but they are all paths towards the same goal. The

different branches of yoga are not like the different denominations within Christianity, which are sometimes openly hostile towards other sects (just consider the wars and battles that have been waged under the auspices of differing sects of Christianity; look at Northern Ireland today). The branches of yoga are all directed at the attainment of perpetual peace and happiness of mind; they just have slightly different areas of emphasis.

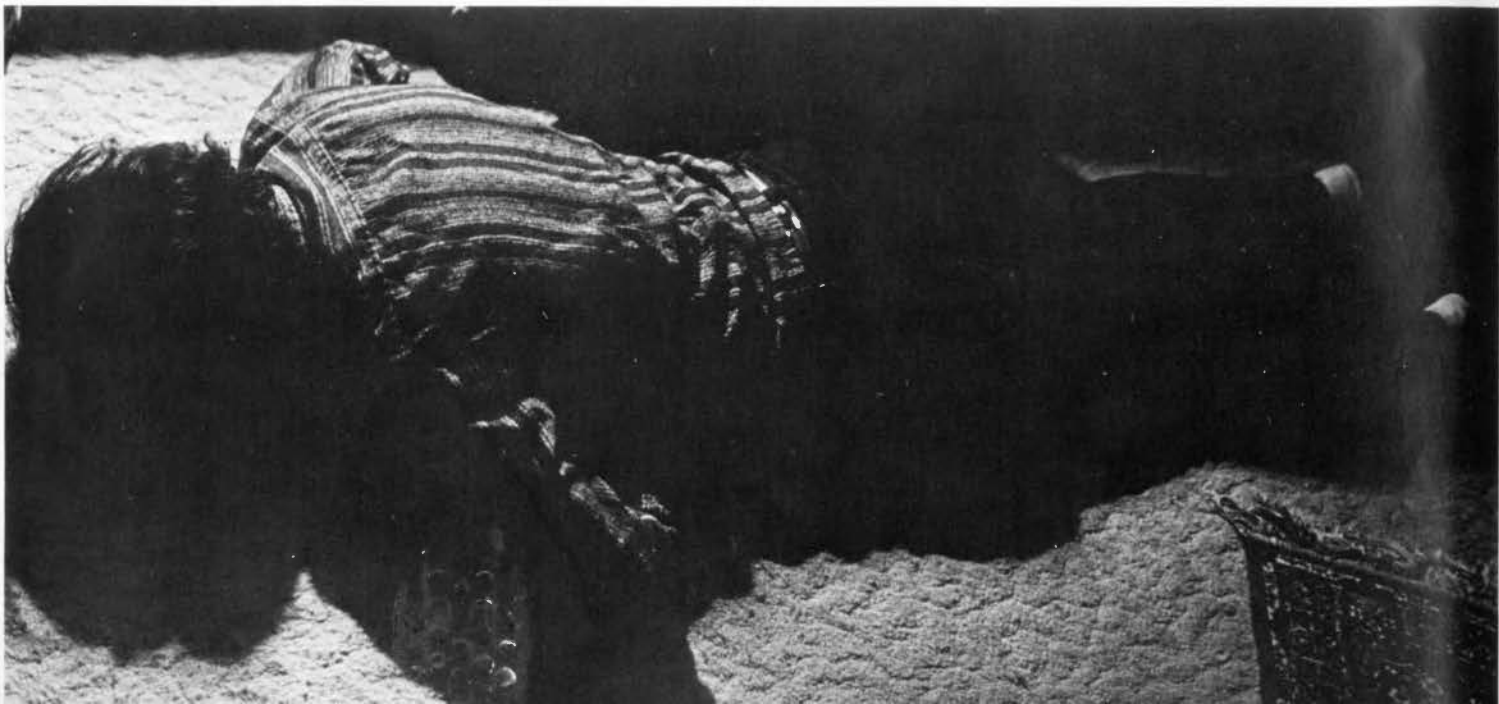
In Cedar Falls there are a group of people practicing Ananda Marga Yoga - Ananda Marga meaning literally, Path of Bliss. Ananda Marga originated in India through the devotion of Shrii Shrii Anandamurti, or, as he is known to his followers, Babji. He is considered one of the great spiritual leaders of our time. Cedar Falls has been fortunate enough to have one of Babaji's chosen gurus, who was sent to this country from India, visit the college community on two occasions. His name is Dadji and he has initiated quite a few people in the area. The Cedar Falls Ananda Marga Yoga House is located at 703 W. 21st Street.

The members of Ananda Marga believe that yoga should be available to the people of the world freely and it should never be commercialized. To practice yoga one need not become a wandering ascetic, trekking off to the Himalayas to become spiritually awakened; anyone from any walk of life can successfully practice yoga if they have a healthy attitude and determination.

In this day and age when the political and military and business "leaders" of the world seem bent on a collectively suicidal course, we are experiencing the beginning of a Spiritual Renaissance which is sorely needed. People are realizing that we can share the planet we



live on in loved harmony rather than in wars and destruction; the rapidly spreading popularity of yoga in the West is quite significant in this context. Yogic philosophy teaches people through meditation to seek out the true, eternal realities of existence and not to lust after the material things of life. Yoga is the realization of ones true identity, the self, which is transcendental, eternal, and universal and which underlies the surface realities of ordinary existence. Ones true nature is spirit; it is one and infinite and it is the background or screen upon which the transient and passing states of the body and mind are projected which give unity to them and thus creates the notion of a limited and egoistic individuality. The desire to transcend the present limits of existence and to know the abiding reality of self is an almost universal urge out of which many religions and pseudo-religions have sprung. Yoga offers the discovery of one's true identity without any limitations of dogma or creed.



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